



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



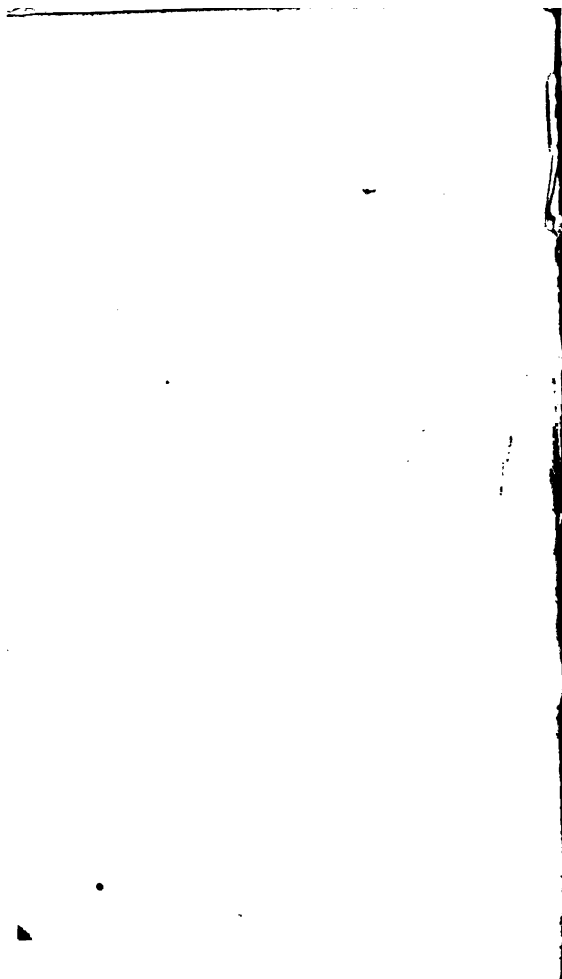
In tali nunquam lassat venatio sylva.
A.D.1884.

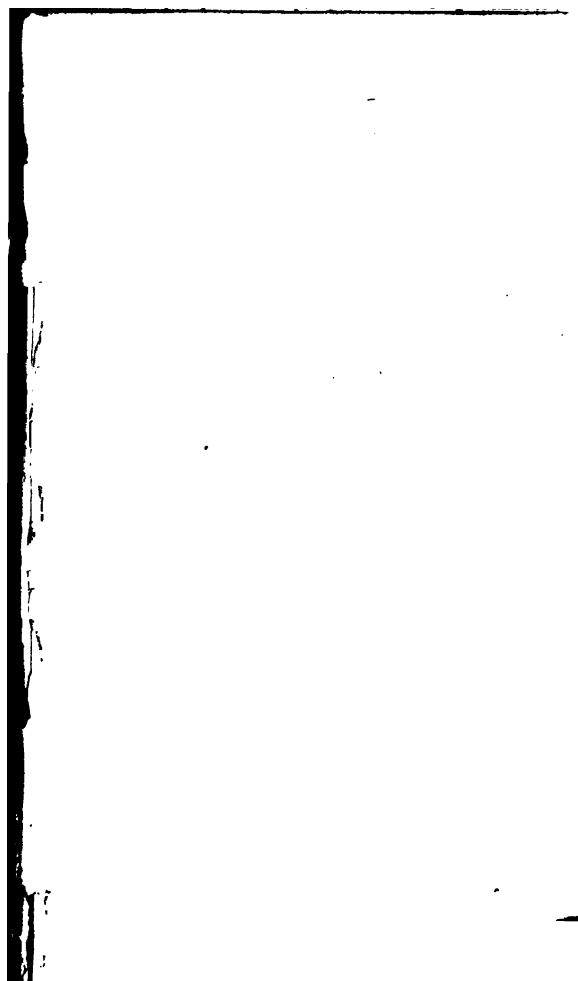
**Tappan Presbyterian Association
LIBRARY.**

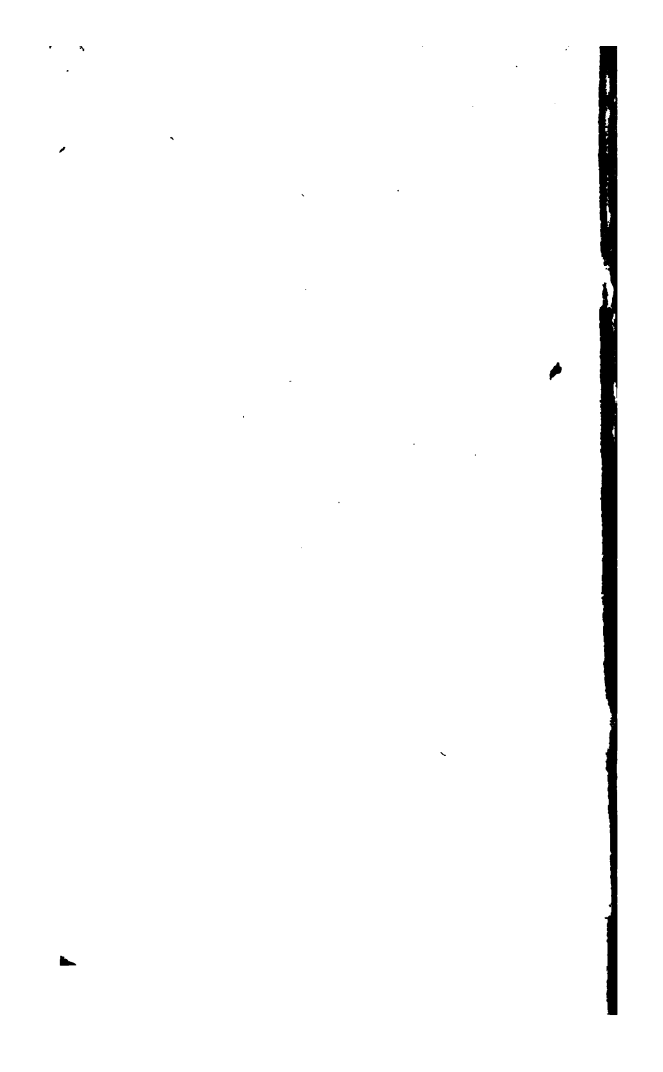
Presented by **HON. D. BETHUNE DUFFIELD.**

From Library of Rev. Geo. Duffield, D.D.

B
95
A3
18







*Reformed church in America. General
Synod 205-8*

205-8

THE

CONSTITUTION

OF THE

REFORMED DUTCH CHURCH

OF

NORTH AMERICA:

WITH AN APPENDIX,

CONTAINING

FORMULARIES FOR THE USE OF THE CHURCHES;
TOGETHER WITH THE RULES AND ORDERS FOR
THE GOVERNMENT OF THE GENERAL SYNOD.

THE CATECHISM, ARTICLES OF FAITH, CANONS OF
THE SYNOD OF DORDRECHT, AND LITURGY.



PHILADELPHIA:

PUBLISHED BY G. W. MENTZ & SON,

No. 53 North Third Street.

1840

*Extract from the Minutes of the General Synod, at their
Session in June, 1840.*

**"Resolved, That the publication of the Constitution, by
Messrs. Montz, be under the supervision of the Rev. John
Ludlow, D.D., George W. Bethune, D.D., and James B. Har-
denbergh, D.D."**



**We certify that this Book has been published under our in-
spection, agreeably to the above order of General Synod.**

**JOHN LUDLOW,
GEO. W. BETHUNE,
JAS. B. HARDENBERGH.**

247
Tappan Pers. Ass.
3-14-32

INTRODUCTION.

For the maintenance of good order in the Church of Christ, it is necessary there should be certain *Offices and Assemblies*, and a strict attention to *Doctrines, Sacraments, Usages*, and *Christian Discipline*; of all which the following ecclesiastical ordinances particularly treat.

CHAPTER I.

OF THE OFFICES IN THE CHURCH.

4-1-32 JWB
The Offices in the Church of Christ are fourfold, viz.

1. The Office of Ministers of the Word.
2. The Office of Teachers of Theology.
3. The Office of Elders.
4. The Office of Deacons.

ARTICLE I.

Of Ministers of the Word.

SEC. 1. No person shall be allowed to exercise the office of a Minister, without being thereinto regularly inducted, according to the word of God, and the order established by the Church.

SEC. 2. Every person contemplating the work of the ministry, before he commences his course of Theological studies, shall furnish satisfactory evidence of his being a member in full communion and in good standing of a Reformed Protestant Church; of his piety, abilities, and literary attainments, and thereupon shall be admitted into the

Theological School; and during the prosecution of his studies there, shall be subject to the rules and regulations thereof, and when he shall have completed the prescribed course and term of Theological studies, shall be admitted to an examination according to the regulations of the school, as established by General Synod; and if found qualified, shall receive a professorial certificate to that effect, which shall entitle him to an examination for licensure before the Classis to which he belongs.

SEC. 3. In the examination, strict attention shall be paid to the attainments of the Student, not only in the original languages of the Sacred Scriptures, in Biblical literature, in composition, and his method of sermonizing, but he shall be especially examined respecting his knowledge in Theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the Gospel.

SEC. 4. Whoever, upon examination, shall be approved by the Classis, must, before he is licensed, attest his adherence to the doctrines of the Gospel, by subscribing the following formula, viz.—

“WE, the underwritten, testify, that the Heidelberg Catechism, and the Confession of the Netherland Churches; as also the Canons of the National Synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the word of God. We promise, moreover, that as far as we are able, we will, with all faithfulness, teach and defend, both in public and private, the doctrines established in the standards aforesaid. And, should ever any part of these doctrines appear to us dubious, we will not divulge the same to the people, nor disturb the peace of the church or of any community, until we first communicate our sentiments to the ecclesiastical judicatories under which we stand, and subject ourselves to the counsel and sentence of the same.”

SEC. 5. After subscribing the aforesaid formula,

the candidate shall be entitled to a certificate, or testimonial signed by the President of Classis, before whom the examination is held, containing a license to preach the Gospel.

SEC. 6. A candidate for the ministry is permitted only to preach the word, but he may not, under any pretence whatever, administer the sacraments; nor can he be a delegate to represent a church in any ecclesiastical assembly.

SEC. 7. Every candidate for the ministry is to consider himself under the immediate direction of the Classis which examined him, and subject to the control of the General Synod, and is to visit such congregations, and preach in those places to which the Classis or Synod shall send him: but if no particular directions are given, he may preach at his own discretion in any congregation that shall invite him.

SEC. 8. Upon receiving a call from any particular congregation, a candidate shall be allowed time to consider the propriety of his accepting it. If more than one call is before him at the same time, he may determine which he will prefer; but if there be only one, it is expected he will not finally refuse the same, before having first referred his difficulties to the Classis, and obtained proper advice.

SEC. 9. A candidate who has accepted a call, must offer himself to be examined for his becoming a Minister. In this final examination, besides a repetition of his previous trials in composition and sermonizing, the original languages of the Sacred Scriptures, Biblical Literature, and his knowledge of Theology, as well Didactic as Polemic; he shall be interrogated respecting the nature and administration of the sacraments, the duties of the ministry, and his knowledge of Ecclesiastical History, and of Church Government.

SEC. 10. Upon giving satisfaction in the examination, the candidate shall subscribe the following formula, viz.—

“WE, the underwritten, Ministers of the word of God, residing within the bounds of the Classis of N. N., do hereby sincerely, and in good conscience before the Lord. declare by this our subscription, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Church, together with the explanation of some points of the aforesaid doctrine made in the National Synod held at Dordrecht in the year 1619, do fully agree with the word of God. We promise, therefore, diligently to teach, and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writings. We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod; but that we are disposed to refute and contradict them, and to exert ourselves in keeping the church pure from such errors. And if hereafter any difficulties, or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiment to the Consistory, Classis, or Synod, that the same may be there examined; being ready always cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And, farther, if at any time the Consistory, the Classis, or Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a farther explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such

requisition, under the penalty above mentioned; reserving, however, to ourselves the right of an appeal, whenever we shall conceive ourselves aggrieved by the sentence of the Consistory, the Classis, or Particular Synod; and until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed."

SEC. 11. Upon subscribing the aforesaid formula, a certificate, signed by the President, shall be given to the candidate; and the Classis before which the examination is held, shall fix a day for his ordination.

SEC. 12. The ordination shall be conducted by the Classis with proper solemnity, a sermon suited to the occasion shall be preached by him who has been appointed for that purpose, and the promises, directions, explanations of duty, with a laying on of hands, shall be agreeably to the form for that end expressly made and adopted.

SEC. 13. The *office of a Minister* is to persevere in prayer and the ministry of the word; to dispense the sacraments; to watch over his brethren the Elders and Deacons, as well as over the whole congregation; and lastly, in conjunction with the Elders, to exercise Christian discipline, and to be careful that all things be done decently and in good order. Every Minister must consider himself as wholly devoted to the Lord Jesus Christ in the service of the church; and shall faithfully fulfil the obligations of his call, in preaching, catechizing, and visiting his flock; and be instant in season and out of season; and by word and example always promote the spiritual welfare of his people.

SEC. 14. No person shall be ordained to the ministry of the word, without settling in some congregation, unless he be sent as a *Missionary* to churches, or employed to gather congregations where none have as yet been established.

SEC. 15. A minister of the word, being once lawfully called, in manner before mentioned, is

bound to the service of the sanctuary, as long as he liveth. Therefore, he shall not be at liberty to devote himself to a *secular vocation*, except for great and important reasons, concerning which the Classis shall inquire and determine.

SEC. 16. No Minister, relinquishing the service of his own church, or being unattached to any particular congregation, shall be permitted to *preach indiscriminately* from place to place, without the consent and authority of the Classis; in like manner, no Minister may preach or administer the sacraments in any church, other than his own, without the consent of the Consistory of that church.

SEC. 17. Ministers, who by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may, upon application, and sufficient proof of such incapacity being made to the Classis, be declared *emeriti*, and be excused from all farther service in the church during such infirmity; reserving, however, to them the title, rank, and character, which before such declaration they enjoyed. In all such cases, before the Classis declares any Minister *emeritus*, they shall require a stipulation in writing from the Consistory to which he belongs, under their common seal, and signed by their President, to pay such Minister annually, in half yearly payments, during his exemption from pastoral service, for his support, such sum as the Classis shall deem reasonable, having due regard to the stated salary of such Minister, and the situation and ability of the congregation.

SEC. 18. For the regular obtaining of dismissals, when a Minister has received and accepted a call from another place, it is required that a neighbouring Minister of the same Classis to which the congregation belongs, be invited to be present, and superintend the dismissal of the Minister from his congregation, countersign the in-

strument of dismissal, and consider it as his duty to deliver the same, with a report upon the subject to the Classis; which report and document shall serve as a basis upon which the final dismissal and certificate of the Classis shall be founded.

SEC. 19. All Ministers of the Gospel are equal in rank and authority; all are Bishops, or Overseers in the church; and all are equal Stewards of the mysteries of God. No superiority shall therefore be ever claimed or acknowledged by one Minister over another, nor shall there be any lords over God's heritage in the Reformed Dutch Churches.

SEC. 20. Consistories of vacant congregations shall not invite or permit Ministers of other denominations in this country, whose characters and standing are not known, to preach within their bounds, unless they exhibit satisfactory evidence in writing, of a recent date, of their regular authority for that purpose, and their good standing; and in all doubtful cases, such Consistories shall consult a Standing Committee of Classis to be appointed for that purpose.

SEC. 21. The judicatories of the church shall receive no Licentiates or Ministers under their care from any body of professing Christians, who maintain doctrines different from those of the Reformed Dutch Church, without an open and explicit declaration, on their part, that they have renounced such doctrines as contrary to the Holy Scriptures, and the standards of our church. If an application be made for admission of a Minister from a church with which we are in correspondence, it shall be competent for the Classis, in case there be grounds of presumption against his doctrine and morals, to propose such inquiries as shall enable them to proceed with freedom in his case.

SEC. 22. With respect to foreigners, who claim the privilege of preaching the Gospel, no Consistory shall be permitted to invite any one of them, of whatever denomination, to preach, before he

shall lay his credentials before the Classis to which such Consistory is subordinate, and be regularly accepted and authorized by them to exercise his ministry within their bounds; and no Classis shall be permitted to receive and accredit such foreign Minister, unless he produce to them, besides ample and regular certificates of his license or ordination, and of his dismissal and recommendations, of recent date, from the competent church judicatory, letters of recommendation also from some known respectable character, in the country from which he has emigrated, to his correspondent in this country, stating the authenticity of his credentials, and the good character and standing of the bearer, as a Minister of the Gospel, and that he is an advocate of the doctrines of grace professed by the Reformed Church.

ARTICLE II.

Of Teachers of Theology.

SEC. 1. As it is of the last importance that Professors of Theology should be sound in the faith, possess abilities to teach, and have the confidence of the churches, they shall always, for the greater security, be chosen and appointed by a majority of votes in the General Synod only. To prevent, as far as possible, the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the church, a nomination of one or more candidates shall be previously made, upon which the Synod shall fix a day when they will proceed to an election; provided that no appointment of a Professor in Theology shall ever be made on the same day on which he is nominated. An instrument certifying the appointment, and specifying the general duties of the office, shall be signed in the presence of the General Synod, by the President thereof, and by

him be given, in the name of the church, to the person elected.

SEC. 2. No person shall be appointed to the office of a Professor, who is not a Minister in good standing, and every Professor of Theology shall continue in his office during life, unless in case of such misbehaviour as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge; and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct.

SEC. 3. No Professor of Theology shall be permitted to officiate until he shall have subscribed the following formula, viz:—

“WE, the underwritten, Professors of Sacred Theology in the Reformed Dutch Church, by this our subscription, uprightly, and in good conscience before God, declare, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Churches, together with the explanation of some points of the said doctrine, made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the word of God. We promise, therefore, that we will diligently teach, and faithfully defend the aforesaid doctrine; and that we will not inculcate or write, either publicly or privately, directly or indirectly, any thing against the same. As also, that we reject not only all the errors which militate against this doctrine, and particularly those which are condemned in the abovementioned Synod; but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the church pure from such errors. Should it nevertheless hereafter happen, that any objections against

the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately, propose, teach, or defend the same, by preaching or writing, until we have first fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may in the said General Synod receive a thorough examination, being ready always cheerfully to submit to the judgment of the General Synod, under the penalty, in case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us a more particular explanation of our sentiments respecting any article of the aforesaid Confession, Catechism, or Explanation of the National Synod, we promise hereby to be always willing and ready to comply with such demand, under the penalty beforementioned; reserving to ourselves the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; during the dependence of which new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said General Synod."

SEC. 4. No Professor, while in office, shall have the Pastoral charge of any congregation, or be a member of any Ecclesiastical Assembly or Judiciary; but, as a Minister of the Gospel, may preach, and administer, or assist in administering the sacraments in any congregation with the consent of the Minister or Consistory.

SEC. 5. A Professor shall be at liberty to resign his office, by sending in his resignation to the President of General Synod, on the first day of any regular meeting, and giving six months' previous notice to the said President of his intention to do so.

ARTICLE III.

Of the Offices of Elders and Deacons.

SEC. 1. The *office of Elders* (besides what is common to them with the Ministers of the Word, expressed in Chapter I. Article 1. Section 13,) is, to take heed that the Ministers, together with their fellow-Elders and Deacons, faithfully discharge their respective duties; and also, especially before or after the Lord's supper, as time and circumstances permit, and as shall be most for the edification of the congregation, to assist in performing visitations, in order particularly to instruct and comfort the members in full communion, as well as to exhort others to the regular profession of the Christian religion.

SEC. 2. The *office peculiar to the Deacons* is, diligently to collect the alms and other moneys appropriated for the use of the poor, and with the advice of the Consistory, cheerfully and faithfully to distribute the same to strangers, as well as to those of their own household, according to the measure of their respective necessities; to visit and comfort the distressed, and to be careful that the alms be not misused; of the distribution of which, they shall render an account in Consistory, at such time as the said Consistory shall determine, and in the presence of so many of the congregation as may choose to attend. Should more be collected than the necessities of the poor may require, such surplus may, with the consent of the Consistory, be devoted to other purposes, connected with the wants of the church.

SEC. 3. In all cases the Elders and Deacons shall be chosen from the male members of the church, in full communion, and in forming new churches, they shall be chosen by the male communicants; at whose election a neighbouring Minister of the Reformed Dutch Church shall pre-

side; and notice of the time and place of such election shall be published at least two Sabbaths, in the church or usual place of worship, previous to the election.

SEC. 4. The manner of choosing Elders and Deacons in churches already organized, shall be as follows: A double number may be nominated by the Consistory, out of which the members of the church in full communion, may choose those who shall serve.—Or, all the said members may unite in nominating and choosing the whole number without the interference of the Consistory.—Or, the Consistory, for the time being, as representing all the members, may choose the whole, and refer the persons thus chosen, by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there shall be no variation or change, but by previous application to the Classis, and express leave first obtained for altering such custom.

SEC. 5. The Elders and Deacons shall be chosen to serve two years, except when chosen to fill a vacancy or vacancies occasioned by death, removal out of the congregation, resignation, or dismissal from office, by the sentence of the Consistory; in either of which cases, the person or persons chosen to fill such vacancy or vacancies, shall serve for the residue of the term only.

SEC. 6. In order to avoid the inconvenience of an entire change at one time, the first Elders and Deacons of new congregations shall, at the first meeting of the Consistory after their ordination, be put into two classes, and the classes be marked Numbers 1 and 2, and the names to be put into each class shall be determined by ballot, and the term of service in Consistory of those in the first

class shall expire at the end of the first year, so that one half of the whole number of Elders and Deacons may be elected annually. The same course shall be pursued by all the Consistories when they shall deem it requisite to enlarge the number of their Elders and Deacons, so far as relates to the additional number of members chosen by them. But this does not forbid the liberty of immediately choosing the same persons again, if from any circumstances it may be judged expedient to continue them in Consistory by a re-election.

CHAPTER II.

OF ECCLESIASTICAL ASSEMBLIES.

ARTICLE I.

Of Ecclesiastical Assemblies in general.

SEC. 1. The Ecclesiastical Assemblies which shall be maintained, are,

1. Consistorial.
2. Classical.
3. Synodical.

SEC. 2. In these assemblies *ecclesiastical matters* only shall be transacted, and that in an ecclesiastical manner. A greater assembly shall take cognizance of those things alone which could not be determined in a less, or that appertain to the churches or congregations in general, which compose such an assembly.

SEC. 3. The *transactions* of all Ecclesiastical Assemblies shall begin and conclude with prayer.

SEC. 4. Those who are delegated to attend the assemblies shall bring with them *credentials*, signed by those who send them; and such only shall be entitled to a vote.

SEC. 5. In all assemblies there shall be a President and Secretary. The business of the *Secretary* shall be to keep a faithful record of all the proceedings. The office of the *President* is to state and explain the business which is to be transacted; to preserve order; and in general to maintain that decorum and dignity becoming a judicatory of the Church of Christ.

SEC. 6. A Classis has the same *jurisdiction* over a Consistory, which a Particular Synod has over a Classis, and a General Synod over a Particular.

SEC. 7. Any individual conceiving himself to be personally aggrieved or injured by the decision of a lower Judicatory, may appeal therefrom to the judgment of an higher Judicatory; and any lower Judicatory, as a Consistory or Classis, esteeming itself aggrieved by the judgment or censure of a higher, enjoys the same privilege; but in such case the appeal must be made by the Judicatory as such when regularly convened, and not by any individuals belonging to it. Every individual appealing, is bound to give his appeal, with the reasons thereof, in writing, to the Judicatory appealed from, or to the President thereof, at the most in ten days after notice of his intention; which notice is to be given at the time when he conceives himself aggrieved; and on default his appeal falls. The appeal of a Consistory or Classis may be made after the session of the Judicatory at which the decision appealed from was given, but it must be made known and the reasons of it stated in writing to the President, a reasonable length of time before the next meeting of the higher Judicatory to which the appeal is made. If the appellant give notice and satisfactory reasons to the President of the Judicatory to which the appeal is made that he cannot attend at their next stated meeting, his appeal shall lie over to their next following stated meeting; but if no such notice and reason be given, and he does not appear to prosecute his appeal, it

shall be considered as relinquished. It shall be the duty of the several lower ecclesiastical assemblies, from whose acts, proceedings, or decisions any appeal is made, to transmit a certified copy of the act, proceeding, or decision so appealed from, signed by the President, and countersigned by the Clerk, together with the appeal and reasons accompanying the same to the assembly appealed to at the next regular meeting thereof.

SEC. 8. No member of an ecclesiastical assembly shall be allowed to protest against any of its acts; any member who dissents from any such acts, shall have a right to require the names of all the members present, who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned.

SEC. 9. In order to prevent vexation and delay in the judicial proceedings of any ecclesiastical assembly by means of successive appeals in the progress of any trial or investigation, the party who may consider himself aggrieved by any decision, upon any incidental question which may arise before a final sentence is pronounced, may state his objections to such decision, and require to have the same noted in the minutes of the proceedings, to the end that he may avail himself thereof on an appeal from the final sentence, without arresting the progress of such investigation or trial. And in such cases every decision objected to, as well as the objections, shall be distinctly stated in the minutes of such assembly, and sent up with the appeal to the appellate Judicatory for review.

SEC. 10. Individuals who have voted in a lower court upon a case which is carried up by appeal, shall not be at liberty to vote upon the trial of the appeal in the higher courts.

SEC. 11. In any decision or adjudication of an ecclesiastical court which the minority, or any member of the minority may regard as injuriously affecting the interests of truth, or of vital godliness,

they may present the same to the Classis, Particular or General Synod, by way of complaint, for their examination and supervision.

SEC. 12. This complaint, if entertained, brings the whole proceedings in the case under the review of the superior Judicatory.

SEC. 13. No person shall be admitted to a seat in any of our ecclesiastical assemblies as an advisory member.

ARTICLE II.

Of Consistories.

SEC. 1. The Elders and Deacons, together with the Minister or Ministers, if any, shall form a Consistory, and the Minister shall preside at all consistorial meetings; but in the absence of a Minister, the Consistory may appoint one of the Elders to be their president *pro tem.*, and it shall be competent for the several Consistories to prescribe the mode and time of calling their meetings. If there be a plurality of Ministers, they shall preside in rotation.

SEC. 2. The Elders, with the Ministers of the word, constitute what in the original Article of Church Government is properly called the Consistory. But as the Deacons have always in America, where the congregations were at first very small, (See Synod Dord. Art. 38.) been joined with the Elders; and wherever charters have been obtained are particularly named, as forming with them one Consistory, it is necessary to define their joint as well as respective powers. From the form of their ordination, it is evident, that to the Elders, together with the Ministers of the word, is committed the spiritual government of the church; while to the Deacons belong the obtaining charitable assistance, and the distribution of the same, in the most effectual manner for the relief and comfort of the poor. When joined together in one board, the

Elders and Deacons have all an equal voice in whatever relates to the temporalities of the church, to the calling of a Minister, or the choice of their own successors; in all which they are considered as the general and joint representatives of the people: but in admitting members to full communion; in exercising discipline upon those who have erred from the faith, or offended in morals; and in choosing delegates to attend the Classis, the Elders, with the Ministers, have alone a voice.

SEC. 3. No Consistory shall be constituted in any place without the previous advice and concurrence of Classis.

SEC. 4. Elders and Deacons shall be chosen annually, and the result of such election shall be published in the church, or usual place of worship of the congregation, three successive Sabbaths previous to their ordination, to the end that all lawful objections to such ordination may be offered to, and duly considered and adjudicated by the Consistory. A majority of the Consistory, regularly convened, shall be a quorum for the transaction of business; and, in like manner, a majority of Ministers and Elders, and also a majority of Deacons so convened, shall be a quorum respectively. It shall be competent for the Consistory, when an election shall have been omitted at the usual time, to appoint another time for that purpose, on an early day, giving the like notice as herein above prescribed, and in like manner for filling vacancies which may occur.

SEC. 5. The particular spiritual government of the congregation is committed to the Ministers and Elders. It is, therefore, their duty at all times to be vigilant, to preserve discipline, and to promote the peace and spiritual interest of the congregation. Particularly before the celebration of the Lord's Supper, a faithful and solemn inquiry is to be made, by the President, whether to the knowledge of those present, any member in full commu-

nion has departed from the faith, or in walk or conversation has behaved unworthy the Christian profession? that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's Table, and all offences may be removed out of the church of Christ.

SEC. 6. None can be received as members in full communion, unless they first shall have made a confession of their faith before the Minister, if any, and the Elders, or have produced a certificate of their being members in full communion of some Reformed Church; all such shall be published to the congregation, and be registered as regular members in the church.

SEC. 7. In every congregation, a distinct and fair register shall be preserved by the Minister of every baptism and marriage there celebrated, and of all who are received as members in full communion. It shall be the duty of the several Consistories to make a statistical report to the Classis at their meeting, immediately preceding the annual meetings of the Particular and General Synod, according to such formula as General Synod shall prescribe, and accompany the same with such remarks on the spiritual state of the congregation as they may deem proper.

SEC. 8. Every Consistory shall keep regular minutes of their meetings and proceedings, and shall lay such minutes, so far as the same relate to ecclesiastical proceedings, at least once a year, before the Classis with which they are connected, for their information.

SEC. 9. It shall be incumbent upon members of the church, in removing from the bounds of one church, to another, to obtain a certificate of membership and dismissal.

SEC. 10. Consistories possess the right of calling Ministers for their own congregations, except where otherwise provided for by charter. But in exercising this right, they are bound to use their

utmost endeavours, either by consulting with the great Consistory, or with the congregation at large, to know what person would be most acceptable to the people.

SEC. 11. A neighbouring minister (if there be none belonging to the Consistory) must be invited to superintend the proceedings, whenever a Consistory is desirous of making a call. The instrument is to be signed by the members of the Consistory, or by the President, in the name of the Consistory; and if the church be incorporated, it is proper to affix the seal of the corporation. When the call is completed, it must be laid by the Consistory before the Classis, and be approved by the same, before it can be presented to the person called; and if the call be accepted, for the purpose of receiving the approbation of the people, the name of such Minister shall be published in the church three Sabbaths successively, that opportunity may be given for stating lawful objections, if any there be.

SEC. 12. For the purpose of uniformity, the form of a call shall be as follows:—

“ To N. N.

“ *Grace, mercy, and peace, from GOD our FATHER,
and JESUS CHRIST our LORD.*

“ WHEREAS the Church of Jesus Christ at —, is at present destitute of the stated preaching of the word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners, through Jesus Christ his Son: AND WHEREAS the said Church is well satisfied of the piety, gifts, and ministerial qualifications of you N. N., and hath good hope that your labours in the Gospel will be attended with a blessing: Therefore we [*the style and title of the said Church*] have resolved to call, and we hereby solemnly, and

in the fear of the Lord, do call you, the said N. N., to be our pastor and teacher, to preach the word in truth and faithfulness, to administer the holy sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the congregation, and especially the youth, by catechetical instructions; and, as a faithful servant of Jesus Christ, to fulfil the whole work of the Gospel ministry, agreeably to the word of God, and the excellent rules and constitution of our Reformed Dutch Church, established in the last National Synod, held at Dordrecht, and ratified and explained by the ecclesiastical judicatory under which we stand, and to which you, upon accepting this call, must with us remain subordinate.

“In fulfilling the ordinary duties of your ministry, it is expressly stipulated, that besides preaching upon such texts of Scripture as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord’s days, agreeably to the established order of the Reformed Dutch Church; and that you farther conform in rendering all that public service which is usual, and has been in constant practice in our congregation. The particular service which will be required of you is, *[here insert a detail of such particulars, if any there be, which the situation of the congregation may render necessary; especially in case of combinations, when the service required in the respective congregations must be ascertained; or when the Dutch and English languages are both requisite, the proportion of each may be mentioned, or left discretionary as may be judged proper.]*

“To encourage you in the discharge of the duties of your important office, we promise you, in the name of this church, all proper attention, love, and obedience in the Lord; and to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we *[the Elders and Deacons, &c., the style and title of the Church]* do

promise and oblige ourselves to pay to you the sum of —, in — payments, yearly and every year as long as you continue the Minister of this Church, together with [*such particulars as may refer to a parsonage or other emoluments.*] For the performance of all which, we hereby bind ourselves, and our successors, firmly by these presents. The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fulness of the blessing of the Gospel of peace!

“Done in Consistory, and subscribed with our names, this — day of —, in the year —.”

Attested by N. N., Moderator of the call.

Sec. 13. Since it is deemed of the highest importance that there should be regular instruction on the great articles of the Christian faith, in order to preserve the truth, and to promote the prosperity of the Church, every Minister shall, in the ordinary morning or afternoon service on the Lord's day, explain the system of the Christian doctrine comprehended in the Heidelberg Catechism adopted by the Reformed Churches, so that, if practicable, the explanation may be annually completed, but shall never be extended beyond the term of four years. The several Classes shall, at their stated meetings, preceding the annual meeting of General Synod, make strict inquiry whether the preceding part of this section has been fully complied with by every Minister, and if any Minister shall be found deficient, without sufficient reason, the Classis shall inflict such censure as they in their wisdom may judge the omission to merit; and the several Classes shall make a full and faithful report of the result of their inquiries and doings on this behalf to the Particular Synod.

Sec. 14. When any Minister shall be duly convicted of any offence which implicates the purity of his clerical character, and shall, in consequence of such conviction, be suspended from his office,

and the conviction and suspension shall be sustained on a final appeal, his pastoral connexion with the congregation in which he was settled shall, if the Consistory so elect, be *ipso facto* dissolved.

SEC. 15. Consistories which have hitherto combined with one or more neighbouring Consistories, in making calls and having a Minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a Minister, a representation thereof must be made to the Classis, and leave be first requested and obtained, before their former connexions can be dissolved.

SEC. 16. When matters of peculiar importance occur, particularly in calling a Minister, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is usual (and it is strongly recommended upon such occasions always) for the Consistory to call together all those who have ever served as Elders or Deacons, that by their advice and counsel they may assist the members of the Consistory. These, when assembled, constitute what is called the *Great Consistory*. From the object, or design of their assembling, the respective powers of each are easily ascertained. Those who are out of office have only an advisory or counselling voice; and, as they are not actual members of the board or corporation, cannot have a decisive vote. After obtaining the advice, it rests with the members of the Consistory to follow the counsel given them, or not, as they shall judge proper. But, unless very urgent reasons should appear to the contrary, it will be prudent and expedient, in all cases, to comply with the advice of those who, from their numbers and influence in the congregation, may be supposed to speak the language of the people, and to know what will be most for edification and peace.

ARTICLE III.

Of the Classis.

SEC. 1. A Classis consists of all the Ministers, and an Elder delegated from each Consistory within the bounds prescribed by Particular Synod. Collegiate Churches shall be entitled to an Elder for each ordinary worshipping assembly. To constitute a Classis, at least three Ministers and three Elders are required.

SEC. 2. Classis shall have the power of approving or disapproving calls; ordaining, suspending, and deposing Ministers, or dismissing them when called elsewhere. They shall have the power of forming new congregations, and determining the boundaries of congregations when such boundaries are contested; of continuing combinations of two or more congregations, the dissolution and change of the same; and a general supervising power in cases of appeal over the acts and proceedings of the Consistories within their bounds, which relate to the spiritual concerns of their particular churches, and the conduct of any of the officers thereof.

SEC. 3. The peculiar prerogative of Classes, that of examining students of theology for their becoming candidates for the ministry, and of candidates for their becoming Ministers, is very important, and must always be attended to with great prudence, zeal, and fidelity. Every student of theology, when he shall have become prepared for examination for licensure, shall present himself for such examination to the Classis within whose bounds he resided when he entered upon his preparatory studies, and a candidate who has received a call, must be examined by the Classis under whose jurisdiction the church that has made the call is placed.

SEC. 4. At every examination of a student or candidate by a Classis, it shall be the duty of two of the Deputati Synodi to be present, and no ex-

mination shall in any case proceed without the attendance of one Deputatus from another Classis, who shall see that the examination is performed with strictness, propriety, and justice, and duly report the same to the next Particular Synod. That the Deputati may obtain proper and timely notice, it shall be the duty of the President of the Classis, upon application being made to him for an examination, (which application shall be made at least four weeks before the contemplated meeting of Classis,) to send immediate information to the Deputati, and communicate the time and place when and where the same is to be held, in such manner that the Deputati shall be notified at least three weeks before such examination.

SEC. 5. Every Classis shall keep a book, in which the forms of subscriptions for candidates and Ministers of the Gospel are fairly written, which those who are examined and approved, shall respectively subscribe in the presence of the Classis. It shall also be the duty of every Classis, annually to report to the Synod all persons who have been examined and licensed, as well as those who have been ordained; and also, all removals of Ministers from one place to another, or by death, which may have happened within the jurisdiction of such Classis, since the last session of Synod.

SEC. 6. Whenever the examination of a candidate for the ministry, the approbation of a call, or any other special business shall render an extraordinary meeting of the Classis necessary, it shall be the duty of the President of the Classis, upon application being made to him for that purpose, to call, by circular letters, the members together. And, whenever two Ministers and two Elders belonging to the Classis shall, upon *any occasion*, request in writing, under their hands, an extraordinary meeting, the President of the Classis may not refuse calling the same; provided that the expenses attending all extraordinary meetings of the Classis

shall be always supported by the congregation at whose request, or for whose session is held.

SEC. 7. The meetings of the Classis shall be semi-annual, at such times as they may respectively determine; and at every ordinary session, a sermon shall be preached.

SEC. 8. The Classis shall at their meeting next preceding that of the Particular Synod, appoint delegates to attend the said Synod, and nominate delegates to the General Synod; and, at the same meeting, shall put to the Ministers and Elders, respectively, the following inquiries, and enter in detail the several answers given by each Minister and Elder, on the minutes, for the information of the higher judicatories:—

1st. Are the doctrines of the Gospel preached in your congregation in their purity agreeably to the word of God, the Confession of Faith, and the Catechisms of our church?

2d. Is the Heidelberg Catechism regularly explained, agreeably to the constitution of the Reformed Dutch Church?

3d. Are the catechising of the children and the instruction of the youth faithfully attended to?

4th. Is family visitation faithfully performed?

5th. Is the 5th Sec. 2d Art. 2d Chap. in the constitution of our church carefully obeyed?

6th. Is the temporal contract between Ministers and people fulfilled in your congregation?

SEC. 9. It shall be the duty of the several Classes to require from the respective Consistories a statistical table filled up according to such formula as General Synod shall prescribe, accompanied with such remarks on the spiritual state of the congregation as they may deem proper.

SEC. 10. For the regular obtaining of dismissions of Ministers, it is required that a neighbouring Minister of the same Classis to which the congregation belongs, be invited to be present, and superintend the dismissal of the Minister from his con-

delegation, countersign the instrument of dismission, and consider it as his duty to deliver the same, with a report upon the subject, to the Classis; which report and document shall serve as a basis upon which the final dismission and certificate of the Classis shall be founded.

ARTICLE IV.

Of the Particular Synod.

SEC. 1. Every Particular Synod shall comprehend a certain number of Classes, to be designated by the General Synod, and shall consist of a delegation of two Ministers and two Elders, from every Classis within its bounds; and seven Ministers and seven Elders, when regularly convened, shall constitute a quorum for the transaction of business.

SEC. 2. To the Particular Synod belongs exclusively the power to form new Classes, to transfer a congregation from one Classis to another; to exercise a general supervising power in case of appeal over the acts and proceedings of the Classes within its bounds, and have cognizance of such matters as appertain to the spiritual welfare of all the churches within its jurisdiction.

SEC. 3. Every Synod shall be at liberty to solicit and hold *correspondence* with its neighbouring Synod, or Synods, in such manner as shall be judged most conducive to general edification.

SEC. 4. Every Synod shall appoint a Deputatus primarius and secundus, from each Classis within its bounds, whose duty it shall be to superintend the examination of students in theology, and candidates for the ministry, to add a solemnity to the important work, and see that no undue liberty, superficial proceedings, or unnecessary rigour, be practised. And it shall also be their duty, as Commissioners of Synod, to advise, exhort, and endeavour to persuade the Classis in all that respects the strict fulfilment of the important duty of examinations; but they are not invested with any authority

to arrest the proceedings of any Classis who may act contrary to their advice ; neither may they vote upon any question respecting any candidate that may be examined ; but they are to keep regular minutes of the proceedings at their different examinations where they are present, and impartially report to the Synod whatever they may judge improper or wrong.

SEC. 5. A copy of the minutes of every session of the several Classes held since the last session of Synod, shall, at the opening of the Synod, be produced and laid on the table for the inspection of the members ; the Particular Synod, from the several reports of the Classes, on the state of religion, shall prepare a Synodical report, to be presented to the General Synod, accompanied with the statistical tables of said Classes.

SEC. 6. The Particular Synod shall meet annually, at such time and place as they may determine, and special meetings may be held for the transaction of any extraordinary business, upon the written request of four Ministers to the President of the Synod ; and in such case it shall be the duty of such President to give notice to the members of Synod of such meeting three weeks previous thereto, stating the particular object for which the Synod is to be convened.

ARTICLE V.

The General Synod.

SEC. 1. The General Synod shall consist of three Ministers and three Elders from each of the Classes, to be nominated by the Classes to the Particular Synod to which they belong, who shall have power to appoint the persons so nominated delegates to the General Synod ; but, for good cause, may appoint other persons than those so nominated ; or, in case no nomination is made, may appoint the delegates for the Classis or Classes who shall have omitted to nominate.

SEC. 2. The General Synod shall meet annually, at such time and place as they may determine; and twelve Ministers and twelve Elders, when regularly convened, shall be a quorum for the transaction of business.

SEC. 3. The General Synod shall have original cognizance of all matters relating to the Theological School, the appointment of Professors, and their course of instruction, the appointment of Superintendents of the said school, and the regulations thereof; and shall possess the power of regulating and maintaining a friendly correspondence with the highest Judicatories or Assemblies of other religious denominations, for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations relative to persons under church censure by the judicatories of either denomination, and to produce concert and harmony in their respective proceedings to promote the cause of religion and piety.

To the General Synod belongs the power to constitute Particular Synods, and to make any changes in the same, to exercise a general superintendence over the spiritual interests and concerns of the whole church, and an appellate supervising power over the acts, proceedings, and decisions of the lower assemblies, relating to Christian discipline or the interests of religion, and the general welfare and government of the church.

SEC. 4. If circumstances should require a meeting of the General Synod previous to the next ordinary meeting, the President shall, on a joint application of six or more Ministers requesting the same, call an extraordinary meeting at the place where the next ordinary meeting is appointed to be held, notice of which meeting shall be given to the members of Synod at least three weeks previous to the time of such meeting, stating the particular business for which it is called, not however excluding the transaction of such other business as Synod may deem proper.

CHAPTER III.

OF CUSTOMS AND USAGES.

ARTICLE I.

SEC. 1. The sacrament of Baptism shall always be administered in the church, or some other place of public worship, at the time of public worship, and the form adopted for baptism hitherto in use, shall in every case be retained. In cases, however, of the sickness of the parents, and especially of the infant, it is lawful to administer this sacrament in private. But no private baptism shall be administered without the presence of at least one Elder, who shall accompany the Minister for that purpose, and the same form and solemnity shall be always used as in public baptism.

SEC. 2. Every church shall observe such a mode in the administration of the Lord's Supper as shall be judged most conducive to edification; provided, however, after the sermon and usual public prayers are ended, the form for the administration of the Lord's Supper shall be read, and a prayer suited to the occasion shall be offered, before the members participate of the ordinance.

SEC. 3. The sacrament of the Lord's Supper shall be administered at least twice a year, and it is recommended that the same be administered once every three months.

SEC. 4. For the purpose of uniformity in the order of worship, the following is to be observed by all the churches:—

1st. After a space for private devotion, the Minister shall introduce the public worship in the morning by invoking the Divine presence and blessing.

2d. Salutation.

3d. Reading the ten commandments, or some other portion of Scripture, or both.

4th. Singing.

5th. Prayer.

6th. Singing.

7th. Sermon.

8th. Prayer.

9th. Collection of Alms.

10th. Singing.

11th. Pronouncing the Apostolic Benediction.

The order of the afternoon and evening services shall be the same as the morning, excepting the reading of the ten commandments. The last service on the Lord's day shall conclude with the Christian Doxology.

SEC. 5. No Psalms or Hymns may be publicly sung in the Reformed Dutch Churches, but such as are approved and recommended by the General Synod.

CHAPTER IV.

OF DISCIPLINE.

ARTICLE I.

Of Discipline in General.

SEC. 1. Discipline is the exercise of the authority and the application of the system of laws, which the Lord Jesus Christ has appointed in his church. Its objects are the removal of offences; the vindication of the honour of Christ; the promotion of purity and general edification of the church; and also the benefit of the offender.

SEC. 2. All Christian discipline is spiritual, and nothing shall be admitted as matter of accusation, or considered an offence, which cannot be proved to be such from Scripture, or the regulations of the church founded on Scripture.

SEC. 3. All baptized persons are members of the church, are under its care, and subject to its government and discipline.

ARTICLE II.

Of Private Offences.

SEC. 1. Private offences are those that are known to an individual only, or at most to a very few.

SEC. 2. Such offences are not to be immediately presented before a church judicatory, but the offender shall be dealt with according to the mode pointed out by our Lord, in Matt. xviii. The same course shall be adopted in cases of personal or private injuries; but if, on due forbearance, these tender and Christian proceedings are unavailing, the whole matter shall be represented to the judicatory to which the offender is amenable.

SEC. 3. Informers who have not taken these previous steps, shall be considered as guilty of an offence against the peace and order of the church, and be censured accordingly.

ARTICLE III.

Public Offences.

SEC. 1. Public offences are those that require the cognizance of a church judicatory, as when they are so notorious and scandalous, that no private measures would obviate their injurious effects, or when, though originally known to one, or a few, the private measures taken have been ineffectual.

SEC. 2. When any person is charged with a crime, not by an individual, but by general rumour, the previous steps prescribed by our Lord in case of private offences are not necessary, but the proper judicatory is bound to take immediate cognizance of the matter.

SEC. 3. To constitute a general rumour, or *fama clamosa*, it is necessary—

1st. That it specify some particular sin or sins.

2d. That it should have obtained general circulation.

3d. That it be not transient.

4th. That it be accompanied with strong public presumption of its truth.

SEC. 4. No accusing accusations against a Minister or Elder, the rule prescribed in 1 Tim. v. 19, shall always be observed, and accusers must come forward openly to support the charge.

SEC. 5. If Ministers of the word have committed any public gross sin, which would render their appearance in the pulpit, under such circumstances, highly offensive, it shall be the duty of the Consistory, in order to prevent scandal, to shut the door against such criminal, and refer him to be tried by the Classis as soon as possible. The proceedings of the Consistory in such cases are at their peril, and are not to be considered as a trial, but only a prudent interference and binding over the person accused to the judgment of his peers. In case of like offences by the Elders and Deacons, they shall, upon trial and conviction, immediately be removed from their office by the Consistory.

SEC. 6. The following are to be considered as the *principal offences* that deserve the punishment of suspension, or removal from office, viz. False Doctrine or Heresy, Public Schisms, open Blasphemy, Simony, faithless Desertion of Office, or intruding upon that of another, Perjury, Adultery, Fornication, Theft, Acts of Violence, Brawlings, Drunkenness, and scandalous Traffic; in short, all such sins and gross offences as render the perpetrators infamous before the world, and which in a private member of the church would be considered as deserving excommunication.

SEC. 7. If any member of the church shall be duly convicted of an infamous crime by any civil court, he shall, *ipso facto*, be debarred from the exercise of the peculiar functions of any ecclesiastical office with which he may be invested, and excluded from the privileges of the church, until he shall have established his innocence, or manifested by repentance to the ecclesiastical judicatory to which he is amenable.

ARTICLE IV.

Of Process and Trial.

SEC. 1. Offences may be brought before a judicatory by individual accusation or common fame. In the former case, the process must be in the name of the accuser or accusers. In the latter, no person need be named as the accuser.

SEC. 2. In exhibiting charges, the times, place, and circumstances shall be accurately stated in writing, that the accused may be enabled the better to defend himself.

SEC. 3. Great caution is to be exercised in receiving accusations where there is good reason to believe that they are preferred through passion or improper and unchristian motive; or where the accuser is under censure, or not of good character, or has the prospect of temporal advantage.

SEC. 4. All citations shall be issued and signed by the President or Clerk, who shall also furnish citations for such witnesses as may be required on either side.

SEC. 5. A copy of the accusation shall be furnished to the accused, at the time when the citation is served; which citation shall designate the time when, and place where, the accused shall put in his answer. Not less than ten days shall be allowed to intervene between the time appointed for receiving the answer of the accused and the trial of the case, unless by consent of all parties interested.

SEC. 6. When the accused refuses to obey the citation, he shall be cited a second time, which second citation shall always be accompanied by a notice, that if he still refuse to appear, at the time and place appointed, he shall not only be liable to censure for contumacy, but that the judicatory will proceed to the trial and decision of his case as if he were present.

SEC. 7. The trial shall be impartial. The witnesses, after being sworn, or solemnly affirmed,

shall be examined in the presence of the accused, and he shall be permitted to cross-examine them.

SEC. 8. To establish an accusation against any member of the church, the testimony of more than one witness is required. The evidence shall be faithfully minuted, and with the sentence, or decision, be entered on the records, and the parties shall be allowed copies of the same at their own expense, if desired.

SEC. 9. No complaints in cases of scandal shall be admitted, unless brought forward within the space of one year and four months after the crime shall be alleged to have been committed; excepting when it shall appear that unavoidable impediments prevented the bringing an accusation sooner.

SEC. 10. No professional counsel shall be permitted to appear and plead in cases of process in any of the ecclesiastical courts. But if any accused person feel unable to represent and plead his own cause to advantage, he may request, or the President may appoint any Minister or Elder, belonging to the judicatory before which he appears, to prepare and conduct his cause as he may judge proper. But the Minister or Elder so engaged, shall not be allowed, after pleading the cause of the accused, to sit in judgment as a member of the judicatory.

SEC. 11. Such as obstinately reject the admonitions of the Consistory, or have been found guilty of the commission of a public or otherwise gross offence, shall be suspended from the Lord's supper, which act of suspension may be published at the discretion of the Consistory; and being suspended and repeatedly admonished without discovering marks of repentance, the church shall then proceed to the last remedy, namely, *Excommunication*, agreeably to the adopted form, and conformably to the word of God. But no person shall be excommunicated without the previous advice of the Classis.

SEC. 12. *Before the church proceeds to excommu.*

nication, the obstinacy of the offender shall be publicly notified to the congregation, declaring his offences, together with the particular care and attention bestowed on him, by admonition, suspension from the Lord's table, and by repeated remonstrances. The congregation shall also be exhorted farther to admonish the delinquent, and to pray for him. This procedure shall be comprised in three several steps. In the *first* instance, the name of the offender shall not be mentioned, that he may in some measure be spared. In the *second*, with the advice of Classis, his name shall be expressed. In the *third*, the congregation shall be informed, that unless he repenteth, he will be excluded from the communion of the church; so that if he remain obstinate, his excommunication may take place with their tacit approbation. The interval between these notifications shall be at the discretion of the Consistory.

SEC. 13. When an excommunicated person becomes *penitent*, and is desirous of being again reconciled to the church, such desire shall be publicly declared to the congregation, either before the administration of the Lord's supper, or at some other reasonable opportunity; that if no objections are offered, he may, on declaring his repentance, be publicly readmitted to a participation of the Lord's supper, agreeably to the form appointed for that purpose.

SEC. 14. The General Synod shall have power to make all such rules and regulations as may be necessary for carrying the foregoing articles into execution, except where provision is thereby made for that purpose.

SEC. 15. No alteration shall ever be made to the foregoing articles, but by previous recommendation from the General Synod to the respective Classes, and the consent of a majority of the same to such proposed alteration, together with the final determination and resolution of the General Synod for the time being.

APPENDIX.

No. I.

Form of a Professoral Appointment.

To the Rev. _____,

The General Synod of the Reformed Dutch Church in North America, reposing confidence in your piety, learning, and talents, have elected you a professor in their Theological College at New Brunswick. The branches in which you are to instruct the youth committed to your charge are, _____ with such modifications as the Synod may hereafter direct.

To free you from worldly cares and avocations, while discharging the duties of your office, we promise and oblige ourselves to pay to you the sum of _____ in _____ payments, yearly and every year, so long as you continue Professor in our Seminary as aforesaid. For the assumption of the powers, and the execution of the duties of your office in the Theological Department of the College, this is your commission, and may the Head of the Church render your labours useful and pleasant.

Signed by order of Synod,

President.

Done in General Synod,
this _____ day of _____

No. II.

Form of License.

To all whom it may concern, In the name of the Lord Jesus Christ, the great Head of the Church, we send greeting:

Be it known, that _____ having presented to the Classis of _____ testimonials of his lite-

rary and theological acquirements from the Professors of the Theological Seminary at New Brunswick, was admitted to an examination in the Hebrew and Greek languages, and the different branches of Theology, as prescribed in the Constitution of the Reformed Dutch Church in America, and that the Classis being well satisfied of his gifts, piety, and qualifications to preach the Gospel, did, in the name of the Lord Jesus Christ, the King and Head of the Church, resolve that the said ——— be, and hereby is allowed and authorized as a candidate for the sacred ministry within their bounds, and wherever the Providence of God may call him to preach the Gospel of our blessed Lord and Saviour. And the said Classis recommend him to the esteem and attention of all those to whom these presents may come, as well qualified to preach a crucified Saviour.

The Classis do fervently pray, that the great Head of the Church may farther qualify him for the work of the ministry, and make him eminently useful in that part of his vineyard where he may be called.

Done in Classis, in the ——— on this ——— day of ——— 18—.

President.

Clerk.

No. III.

Form of Testimonials of Ordination.

In the name of the Lord Jesus Christ, the great Head of the Church, to all whom it may concern, we send greeting:

Be it known, that ——— was admitted by the Classis of ——— to an examination on the different branches of Theology, as prescribed in the Constitution of the Reformed Dutch Church in America,

preparatory to ordination, and the Classis being well satisfied with his gifts, piety, and qualifications to preach the Gospel and administer the sacraments, did, in the name of the Lord Jesus Christ, the King and Head of the Church, resolve that the said _____ be ordained to the Gospel ministry, and in conformity to said resolution did, on the _____ day of _____ set him apart solemnly to the work of the sacred ministry, according to the rites and forms of the Reformed Dutch Church, and receive him into ministerial communion. And the said Classis do recommend him to the esteem and attention of all those to whom these presents shall come, as qualified to preach the Gospel and to administer the sacraments of our Lord Jesus Christ.

The Classis do fervently pray that the great Head of the Church may abundantly qualify him for the work of the ministry, and make him eminently useful in that part of the vineyard where he may be called to labour.

Done in Classis, at _____ on this _____ day of _____ 18—.

President.

Clerk.

No. IV.

Form of a Certificate of the Dismission of a Minister from his Congregation.

THIS certifies, that the undersigned, by request, was present at a meeting of the Consistory of the Church of _____, on the _____ day of _____, A. D. _____, and superintended the proceedings thereof, when it was resolved that an application be made to the Classis of _____ for a dissolution of the pastoral connexion between the Rev. _____ and Church; and that the Rev. _____ do concur in such application.

No. VII.

Form of Consistorial Report.

ANNUAL REPORT of the Church of ———.

Census.	Number of Families.
Communicants.	Total of the Congregation.
	Members in communion per last report.
	On Confession. Received.
	On Certificate.
	Dismissed.
	Suspended.
	Died.
Baptisms.	Total now in Communion.
	Adults.
Cat. and Bib. Class.	Infants.
	Number of Catechumens.
Sabbath Schools.	Number in Biblical Instruction.
	Number of Schools.
	Total Number of Scholars.
Remarks.	Average Attendance.

Dated ———, 18—.

————— Pastor.

No. VIII.

Form of Certificate of Marriage.

To all whom it may concern.—This certifies, that the Bonds of Marriage between ——— and ——— were by me confirmed, according to the usages of the Reformed Dutch Church in North America, on the ——— day of ———, in the year of our Lord one thousand eight hundred and ———.

Given at ——— this ——— day of ———,
A. D. 18—.

{ Minister of the Ref.
{ Dutch Church in ———.

No. IX.

Form of a Classical Report.

CHURCHES.	PASTORS.	<table border="1"> <tr> <td data-bbox="806 591 854 690" rowspan="2">Census.</td> <td data-bbox="530 591 806 640">Number of Families.</td> </tr> <tr> <td data-bbox="530 640 806 690">Total of the Congregation.</td> </tr> </table>		Census.	Number of Families.	Total of the Congregation.	<table border="1"> <tr> <td data-bbox="806 707 854 938" rowspan="2">Communicants.</td> <td data-bbox="530 707 806 756">In Communion per last Report.</td> </tr> <tr> <td data-bbox="530 756 806 806">On Confession.</td> </tr> </table>		Communicants.	In Communion per last Report.	On Confession.	Rec.	On Certificate.
					Census.	Number of Families.							
Total of the Congregation.													
Communicants.	In Communion per last Report.												
	On Confession.												
Dismissed.	Suspended.	Died.	Total in Communion.										
		Bapt.	Infants.	Adults.									
			<table border="1"> <tr> <td data-bbox="806 1153 854 1202" rowspan="2">Cat. and Bib. Classes</td> <td data-bbox="530 1153 806 1202">Number of Catechumens.</td> </tr> <tr> <td data-bbox="530 1202 806 1252">Number in Biblical Instruction.</td> </tr> </table>		Cat. and Bib. Classes	Number of Catechumens.	Number in Biblical Instruction.						
Cat. and Bib. Classes	Number of Catechumens.												
	Number in Biblical Instruction.												
		Sab Schools.	Number of Schools.	Total number of Scholars.									
			Average number of Scholars.										
		Post-office Address.											

Remarks on the spiritual state of the congregations.

The name of the Stated Clerk of the Classis to be underscored, or the letters S. C. appended to his name.

No. X.

Form of the Citation of a Person accused.

By order of the _____,* you, Mr. A. B. _____,†
are hereby summoned‡ to appear before said _____,
and answer to the charge herewith presented at
_____, on the _____ day of _____, at _____
o'clock, _____

Signed, _____, *Pres.*
_____, *Clerk.*

Done in _____ *at* _____ *this* _____
day of _____, 18—.

No. XI.

Form of the Citation of Witnesses.

By order of the _____§ you, Mr. A. B. _____||
are hereby summoned** to appear before the said
_____, at _____, on the _____ day of _____, and at
_____ o'clock in the _____, to give your testimony
in the case of C. D. presently under process for
censure by said _____.

Signed, _____, *Pres.*
_____, *Clerk.*

* Consistory of the Reformed Dutch Church at _____, or
the Classis of _____.

† Member of, or Elder, or Deacon in said Congregation; or
Minister at _____, under the inspection of said Classis.

‡ If the process be raised at the instance of a party com-
plaining, add, after "summoned," at the instance of C. D.

§ Consistory of the Reformed Dutch Church at _____, or
the Classis of _____.

|| Member of, or Elder, or Deacon in said congregation; or
Minister at _____, under the inspection of said Classis, and if
the witness belongs to a different judicatory, the blank is to be
filled up accordingly.

** If the process be raised at the instance of a party com-
plaining, add, after the word "summoned," at the instance of
C. D.

RULES

For the Government of General Synod in their Proceedings.

1st. At every stated meeting of the Synod, a sermon shall be preached by the last President, either before his opening the session with prayer, or at some time afterward, which the Synod shall deem most convenient. If the last President and the Adressor be absent, the oldest minister present shall take his place, and perform the above duties.

2. The President and an Adressor shall be elected by ballot. Two Clerks shall be elected by the same ballot, and in the same manner.

3. The duties of the President shall be to take the chair at the hour to which the Synod stands adjourned; to open and conclude with prayer; to direct the Clerk, immediately after a quorum has appeared, and prayer been performed, to call the roll; to censure absentees, when their absence shall be judged not to have been necessary; to propound the subjects for deliberation; to confine speakers to the point, and to save them from unnecessary interruption; to state and put the question, when the members are prepared to vote; to prevent members from leaving the Synod without permission; to decide questions of order, subject, however, to an appeal to the House by any two members; to give the casting vote in all equal divisions; and in general to maintain that order and dignity becoming the Judicatory of the Church of Christ.

4th. After calling the roll, the minutes of the last sitting shall be read, and considered as open correction. The business on the minutes of the

last meeting or sitting, shall, without powerful reasons, be taken up and concluded first in the order in which it stands, before any new business be introduced.

5th. A motion made must be seconded, and afterward repeated or read aloud from the chair, before it is debated; and every motion, except a motion for adjournment, shall be reduced to writing, if any member require it.

6th. An amendment may be made on any motion, and shall be decided before the original motion; but when a question is under debate, no motion shall be received, unless to amend it, to postpone it, to commit it, for the previous question, or to adjourn. If a question contains several parts, any member may have it divided, and a question taken on each part. When the previous question is called for, and which shall be in this form—"Shall the main question be now put?"—until this be decided, all amendments and further debate on the main question shall be inadmissible.

7th. A question shall not be called up or reconsidered at the same session of the Synod at which it has been decided, unless by consent of two-thirds of the members present.

8th. No member shall be allowed to protest against any of the acts of the Synod: any member who dissents from any such acts, shall have a right to require the names of all the members present, who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned.

9th. Every speaker shall rise, and address himself to the President only, closely attending to the subject in debate, avoiding all personal reflections, and no member, without the special permission of the Synod, shall speak more than twice on the same subject. When two or more members rise to speak at the same time, the President shall determine who of them shall be heard first.

10th. No member shall leave the Synod to re-

turn home, or for other business, without their consent; nor shall members, without express permission, engage in private conversation, go from or change their seats, during the transaction of business; interrupt another when he is speaking, except he be out of order, or to correct mistakes and misrepresentations; and if any member act indecently or disorderly, contrary to these rules, the President shall reprove or otherwise censure him, as the Synod shall judge proper; the member still having the privilege, if he think himself denied of any right, or unjustly blamed by the President, of respectfully and modestly requiring the decision of the House in the case.

11th. All the sittings of the General Synod shall be concluded by regular adjournment and prayer.

12th. At the close of every session of General Synod, the roll shall be called, and the names of those who are absent without permission shall be recorded.

Resolved, That these articles be read at the opening of every General Synod.

THE
CATECHISM,
ARTICLES OF FAITH,
CANONS OF THE SYNOD OF DORDRECHT,
AND
LITURGY
OF THE
REFORMED DUTCH CHURCH.

TABLE OF CONTENTS

OF CATECHISM, COMPENDIUM, CONFESSION OF FAITH, CANONS OF THE SYNOD OF DORDRECHT, AND LITURGY.

The Catechism	Page 3
The Compendium of the Christian Religion	22
The Confession of Faith	40
Canons of the Synod of Dordrecht	60
Liturgy	76
A Prayer on the Lord's day before Sermon	76
A Prayer on the Lord's day after Sermon	77
A Prayer before the Explanation of the Catechism	82
A Prayer after the Explanation	82
A Prayer before Sermon in the Week	83
A Prayer after it	84
Morning Prayer	85
Evening Prayer	85
A Prayer at the opening of the Consistory	86
A Prayer at the close of it	87
A Prayer at the meeting of the Deacons	88
Grace before Meat	89
Grace after Meat	90
A Prayer for sick and tempted Persons	90
Another	91
Form of Infant Baptism	93
Form of Baptism of adult Persons	97
Form of Administration of the Lord's Supper	98
Form of Excommunication	107
Form of Re-admitting Excommunicated Persons	109
Ordination of the Ministers of God's Word	111
Ordination of Elders and Deacons	118
Form of Confirmation of Marriage	124
The Consolation of the Sick	129
The Nicene Creed	129
The Athanasian Creed	130

THE
CATECHISM,
OR
METHOD OF
INSTRUCTION IN THE CHRISTIAN RELIGION,
AS THE SAME IS TAUGHT IN
The Reformed Churches and Schools in Holland,
and in America.

I. LORD'S DAY.

Question 1. WHAT is thy only comfort in life and death?

Answer. That I with *a* body and soul, both in life and death, *b* am not my own, but belong *c* unto my faithful Saviour Jesus Christ, who, with his precious *d* blood, hath fully *e* satisfied for all my sins, and delivered *f* me from all the power of the devil; and so preserves me *g* that without the will of my heavenly Father, not a hair *h* can fall from my head; yea, that all things must be *i* subservient to my salvation, and therefore, by his holy spirit, he also assures me *j* of eternal life, and makes *k* me sincerely willing and ready henceforth, to live unto him.

a 1 Cor. 6. 19, 20. *b* Rom. 14. 7, 8, 9. *c* 1 Cor. 3. 23. *d* 1 Pet. 1. 18, 19. *e* 1 John 1. 7. *f* 1 John 3. 8. Heb. 2. 14, 15. *g* John 6. 39. and 10. 28, 29. *h* Luke 21. 18. Mat. 10. 30. *i* Rom. 8. 28. *j* 2 Cor. 1. 22. and 5. 5. *k* Rom. 8. 14. and 7. 22.

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

A. Three; *1* the first, how great *m* my sins and miseries are: the second, how I may be delivered *n* from all my sins and miseries: the third, how I shall express my gratitude *o* to God for such deliverance.

1 Luke 24. 47. *m* 1 Cor. 6. 10, 11. John 9. 41. Rom. 3. 10, 19. *n* John 17. 3. *o* Eph. 5. 8, 9, 10.

CATECHISM.

II. LORD'S DAY.

THE FIRST PART.

Of the Misery of Man.

Q. 3. Whence knowest thou thy misery?

A. Out of the law of God. *a*

a Rom. 3. 20.

Q. 4. What doth the law of God require of us?

A. Christ teaches us that briefly, Mat. xxii. 37—40. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. *b* This is the first and the great command; and the second is like to this, Thou shalt love thy neighbour as thyself. On these two commands hang the whole law and the prophets."

b Luke 10. 27.

Q. 5. Canst thou keep all these things perfectly?

A. In no wise; *c* for I am prone by nature to hate God and my neighbour. *d*

c Rom. 3. 10. *1* John 1. 8. *d* Rom. 8. 7. Tit. 3. 3.

III. LORD'S DAY.

Q. 6. Did God then create man so wicked and perverse?

A. By no means; but God created man good, *a* and after his own image, in *b* righteousness, and true holiness, that he might rightly know God his Creator, heartily love him, and live with him in eternal happiness to glorify and praise him. *c*

a Gen. 1. 31. *b* Gen. 1. 26, 27. Col. 3. 10. Eph. 4. 24. *c* Eph. 1. 6. 1 Cor. 6. 20.

Q. 7. Whence then proceeds this depravity of human nature?

A. From the fall and disobedience of our first parents, Adam and Eve, *d* in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin. *e*

d Gen. 3. 6. Rom. 5. 12, 18, 19. *e* Psa. 51. 5. Gen. 5. 3.

Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

A. Indeed we are; *f* except we are regenerated by the spirit of God. *g*

f Gen. 6. 5. Job 14. 4. and 15. 14, 16. *g* John 3. 5. Eph. 2. 5.

IV. LORD'S DAY.

Q. 9. Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

A. Not at all; *a* for God made man capable *b* of performing it; but man, by the instigation *c* of the devil, and his own wilful disobedience, *d* deprived himself and all his posterity of those divine gifts.

a Eccl. 7. 29. *b* John 8. 44. 2 Cor. 11. 3. *c* Gen. 3. 4, 7. *d* Rom. 5. 12.

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?

A. By no means: *a* but is terribly displeased *f* with our original as well as actual sins; and will punish them in his just judgment, temporally and eternally, as he hath declared, *g* "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

a Psa. 5. 5. *f* Rom. 1. 18. Deut. 28. 15. Heb. 9. 27. *g* Deut. 27. 26. Gal. 3. 10.

Q. 11. Is not God then also merciful?

A. God is indeed merciful, *k* but also just; *i* therefore his justice requires, *j* that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting *k* punishment, both of body and soul.

k Ex. 34. 6. *i* Ex. 20. 5. Job 34. 10, 11. *j* Psa. 5. 5, 6. *k* Gen. 2. 17. Rom. 6. 23.

V. LORD'S DAY.

THE SECOND PART.

Of Man's Deliverance.

Q. 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment; is there no way by which we may escape that punishment, and be again received into favour?

A. God will have his justice *a* satisfied: and therefore we must make this full *b* satisfaction, either by ourselves, or by another.

a Ex. 20. 5. *b* Deut. 24. 16. 2 Cor. 5. 14, 15.

Q. 13. Can we ourselves then make this satisfaction?

A. By no means; *c* but on the contrary we *d* daily increase our debt.

c Job 9. 2, 3. and 15. 14, 15, 16. *d* Mat. 6. 12. Isa. 64. 6.

Q. 14. Can there be found anywhere, one who is a mere creature, able to satisfy for us?

A. None; for first, God will not *e* punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to *f* deliver others from it.

e Ezek. 18. 20. *f* Rev. 5. 3. Psa. 49. 8, 9.

Q. 15. What sort of a mediator and deliverer then must we seek for?

A. For one who is very man, *g* and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very *A* God.

g 1 Cor. 15. 21. Rom. 8. 3. *A* Rom. 9. 5. Isa. 7. 14.

VI. LORD'S DAY.

Q. 16. Why must he be very man, and also perfectly righteous?

A. Because the justice of God requires that the same human nature, which hath sinned, should *a* likewise make satisfaction for sin; and one, who is himself a sinner, *b* cannot satisfy for others.

a Rom. 5. 12, 15. *b* 1 Pet. 3. 18. Isa. 53. 11.

Q. 17. Why must he in one person be also very God?

A. That he might, by the power of his Godhead, *c* sustain in his human nature, the burthen of God's wrath; and might *d* obtain for, and restore to us, righteousness and life.

c 1 Pet. 3. 18. Acts 2. 24. Isa. 53. 8. *d* 1 John 1. 2. Jer. 23. 6. 2 Tim. 1. 10. John 6. 51.

Q. 18. Who then is that mediator, who is in one person both very God, and a real righteous man?

A. Our Lord Jesus Christ: *e* "who of God is made unto *f* us wisdom, and righteousness, and sanctification, and redemption."

e Mat. 1. 23. 1 Tim. 3. 16. Luke 2. 11. *f* 1 Cor. 1. 30.

Q. 19. Whence knowest thou this?

A. From the holy gospel, which God himself revealed first in Paradise; *g* and afterwards published by the Patriarchs *A* and Prophets, and was pleased to represent it, by the shadows *i* of sacrifices and the other ceremonies of the law; and lastly, has accomplished it *j* by his only begotten Son.

g Gen. 3. 15. *A* Gen. 22. 17, 28. and 28. 14. Rom. 1. 2. Heb. 1. 1. *i* John 5. 46. Heb. 10. 7, 8. *j* Rom. 10. 4. Heb. 13. 8.

VII. LORD'S DAY.

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

A. No; only *a* those who are ingrafted into him, *b* and receive all his benefits, by a true faith.

a Mat. 1. 21. Isa. 53. 11. *b* John 1. 12, 13. Rom. 11. 20. Heb. 10. 39.

Q. 21. What is true faith?

A. True faith is not only a certain knowledge, *c* whereby I hold for truth all that God has revealed to us in his word, but also an assured *d* confidence, which the Holy *e* Ghost works by the Gospel, *f* in my heart; that not only to others, but to me also, *g* remission of sin, everlasting righteousness *h* and salvation, are freely given by God, *i* merely of grace, only for the sake of Christ's merits.

c John 6. 69. John 17. 3. Heb. 11. 3, 6. *d* Eph. 3. 12. *e* Rom. 4. 16, 20. 21. Heb. 11. 1. Eph. 3. 12. Rom. 1. 16. 1 Cor. 1. 21. Acts 16. 14. Mat. 16. 17. John 3. 5. *f* Rom. 10. 14, 17. Mat. 9. 2. *g* Rom. 3. 1. *h* Gal. 2. 20. *i* Rom. 3. 24, 25, 26.

Q. 22. What is then necessary for a Christian to believe?

A. All things *j* promised us in the gospel, which the articles of our Catholic undoubted Christian faith briefly teach us.
j John 20. 31. Mat. 28. 19, 20.

Q. 23. What are these articles?

A. I. *I believe in God, the Father Almighty, maker of heaven and earth:*

II. *And in Jesus Christ, his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary:*

IV. *Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:*

V. *The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty:*

VII. *From thence he shall come to judge the quick and the dead.*

VIII. *I believe in the Holy Ghost:*

IX. *I believe in an holy Catholic church: the communion of saints:*

X. *The forgiveness of sins:*

XI. *The resurrection of the body:*

XII. *And the life everlasting. AMEN.*

VIII. LORD'S DAY.

Q. 24. How are these articles divided?

A. Into three parts; the first is of God the Father, and our creation; *a* the second of God the Son, and our redemption; *b* the third of God the Holy Ghost, and our sanctification. *c*
a Gen. 1. *b* 1 Pet. 1. 18, 19. *c* 1 Pet. 1. 21, 22.

Q. 25. Since there is but one only *d* divine essence, why speakest thou of Father, Son, and Holy Ghost?

A. Because God hath so *e* revealed himself in his word, that these three distinct persons are the one only true and eternal God.

d Deut. 6. 4. *e* Gen. 1. 26. Isa. 61. 1. John 14. 16, 17. 1. John 5. 7. John 1. 18. Mat. 28. 19. 2 Cor. 13. 14.

IX. LORD'S DAY.

Of God the Father.

Q. 26. What believest thou when thou sayest, "I believe in God the Father Almighty, maker of heaven and earth?"

A. That the eternal Father of our Lord Jesus Christ, (who *a* of nothing made heaven and earth, with all that is in them: who likewise upholds and *b* governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my God and my Father; on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary *c* for soul and body: and further that he will make whatever evils he sends upon me, in this valley of tears, *d* turn out to my advantage; for he is able to do it, being almighty *e* God, and willing, being a *f* faithful Father.

a Gen. 1. and 2. *Psa.* 33. 6. *b* *Psa.* 115. 3. *Mat.* 10. 29. *Heb.* 1. 3. *John* 5. 17. *c* *John* 1. 12, 16. *Rom.* 8. 15, 16. *Gal.* 4. 5, 6. *Eph.* 1. 5. *1 John* 3. 1. *d* *Psa.* 55. 22. *Mat.* 6. 26. *e* *Rom.* 8. 28. and 4. 21. *f* *Rom.* 10. 12. *Mat.* 6. 26. and 7. 9, 10, 11.

X. LORD'S DAY.

Q. 27. What dost thou mean by the providence of God?

A. The almighty and everywhere present power of God; *a* whereby, as it were by his hand, he *b* upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain *c* and drought, fruitful *d* and barren years, meat and drink, *e* health and sickness, *f* riches and poverty, yea, and all things *g* come not by chance, but by his fatherly hand.

a *Acts* 17. 25, 26, 27, 28. *b* *Heb.* 1. 3. *c* *Jer.* 5. 24. *d* *Acts* 14. 17. *e* *John* 9. 3. *f* *Prov.* 22. 2. *Job* 1. 21. *g* *Mat.* 10. 29, 30. *Eph.* 1. 11.

Q. 28. What advantage is it to us to know that God has created, and by his providence doth still uphold all things.

A. That we may be patient in adversity; *A* thankful *i* in prosperity; and that in all things, which may hereafter befall us, we place our firm *j* trust in our faithful God and Father, that nothing shall *k* separate us from his love; since all creatures are so in his hand, that without his will they *l* cannot so much as move.

A *Rom.* 5. 3. *Psa.* 39. 10. *i* *Deut.* 8. 10. *1 Thess.* 5. 18. *j* *Rom.* 5. 3, 4, 5, 6. *k* *Rom.* 8. 38, 39. *l* *Job* 1. 12. and 2. 6. *Mat.* 8. 31. *Isa.* 40. 15.

CATECHISM.

9

XI. LORD'S DAY.

Of God the Son.

Q. 29. Why is the Son of God called Jesus, that is a Saviour?

A. Because he saveth us, and delivereth us from our *a* sins; and likewise, because we ought not to seek, neither can find *b* salvation in any other.

a Mat. 1. 21. *b* Acts 4. 12.

Q. 30. Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or anywhere else?

A. They do not; for though they boast of him in words, yet in deeds they deny *c* Jesus the only deliverer and Saviour; for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him *d* necessary to their salvation.

c 1 Cor. 1. 13, 31. Gal. 5. 4. *d* Col. 2. 20. Isa. 9. 6, 7. Col. 1. 19, 20.

XII. LORD'S DAY.

Q. 31. Why is he called Christ, that is, anointed?

A. Because he is ordained of God the Father, and *a* anointed with the Holy Ghost, to be our *b* chief Prophet and teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, *c* who by the one sacrifice of his body, has redeemed us, and makes continual *d* intercession with the Father for us; and also to be our eternal King, *e* who governs us by his word and spirit; and who defends and *f* preserves us in (the enjoyment of) that salvation, he has purchased for us.

a Heb. 1. 9. *b* Deut. 18. 18. Acts 3. 22. John 1. 18. and 15. 15. Mat. 11. 27. *c* Psa. 110. 4. Heb. 7. 21. and 10. 14. *d* Rom. 8. 34. *e* Psa. 2. 6. Luke 1. 33. *f* Mat. 28. 18. John 10. 28.

Q. 32. But why art thou called a Christian?

A. Because I am a member of Christ *g* by faith, and thus am partaker *h* of his anointing; that so I may *i* confess his name and present myself a living *j* sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and *k* Satan, in this life: and afterwards *l* reign with him eternally, over all creatures.

g 1 Cor. 6. 15. *h* 1 John 2. 27. Joel 2. 28. *i* Mat. 10. 32. *j* Rom. 12. 1. Apo. 1. 6. *k* Eph. 6. 11, 12. 1 Tim. 1. 12, 19. *l* 2 Tim. 2. 12.

XIII. LORD'S DAY.

Q. 33. Why is Christ called the only begotten Son of God, since we are also the children of God?

A. Because Christ alone is the eternal and natural Son of a God; but we are children b adopted of God, by grace, for his sake.

a John 1. 1. Heb. 1. 2. b Rom. 8. 15, 16, 17. Eph. 1. 5, 6.

Q. 34. Wherefore callest thou him our Lord?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver, c but with his precious blood, and hath delivered us from all the power of the devil, and thus hath made us his own property.

c 1 Pet. 1. 18, 19. 1 Cor. 6. 20.

XIV. LORD'S DAY.

Q. 35. What is the meaning of these words—"He was conceived by the Holy Ghost, born of the Virgin Mary?"

A. That God's eternal Son, who a is, and continueth true and eternal b God, took upon him the very nature of man, of the flesh and c blood of the Virgin Mary, by the operation of the Holy Ghost; d that he might also be the true seed of David, e like unto his brethren in all things, f sin excepted.

a John 1. 1. Col. 1. 15. Psal. 2. 7. b Rom. 9. 5. 1 John 5. 20. c John 1. 14. Gal. 4. 4. d Mat. 1. 18. Luke 1. 35. e Psal. 132. 2 Acts 2. 30. Rom. 1. 3. f Phil. 2. 7. Heb. 4. 15.

Q. 36. What profit dost thou receive by Christ's holy conception and nativity?

A. That he is our g mediator; and with his innocence and perfect holiness, covers in the sight of A God, my sins, wherein I was conceived and brought forth!

g Heb. 2. 16, 17. A Psal. 32. 1. 1 Cor. 1. 30. Rom. 8. 34.

XV. LORD'S DAY.

Q. 37. What dost thou understand by the words "He suffered?"

A. That he, all the time that he lived on earth, but especially at the end of his life, a sustained in body and soul, the wrath of God against the sins of all mankind: that so by his passion, as the only b propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

a 1 Pet. 2. 24. Isa. 53. 12. b 1 John 2. 2. Rom. 3. 25.

Q. 28. Why did he suffer under Pontius Pilate, as his judge?
A. That he, being innocent, and yet condemned *c* by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed. *d*

c Luke 23. 14. John 19. 4. Psal. 69. 4. *d* Gal. 3. 13, 14.

Q. 29. Is there any thing more in his being crucified, than if he had died some other death?

A. Yes [there is]; for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was *c* accursed of God.

c Deut. 21. 23. Gal. 3. 13.

XVI. LORD'S DAY.

Q. 40. Why was it necessary for Christ to numb himself even unto death?

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made *a* no otherwise, than by the death of the Son *b* of God.

a Gen. 2. 17. *b* Heb. 2. 9, 10. Phil. 2. 8.

Q. 41. Why was he also "buried"?

A. Thereby to prove that he *c* was really dead.

c Acts 13. 29. Mark 15. 43—46.

Q. 42. Since then Christ died for us, why must we also die?

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into *d* eternal life.

d John 5. 24. Phil. 1. 23.

Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

A. That by virtue thereof, our old man is crucified, dead, and *c* buried with him; that so the corrupt inclinations of the flesh may no more *f* reign in us; but that we may *g* offer ourselves unto him a sacrifice of thanksgiving.

c Rom. 6. 6, 7, &c. *f* Rom. 6. 12. *g* Rom. 12. 1.

Q. 44. Why is there added, "he descended into hell"?

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath *h* delivered me from the anguish and torments of hell.

h Isa. 53. 10. Mat. 27. 46.

XVII. LORD'S DAY.

Q. 45. What doth the resurrection of Christ profit us?

A. First by his resurrection he hath overcome death, that he might *a* make us partakers of that righteousness which he had purchased for us by his death; secondly, we are also by his power, *b* raised up to a new life; and lastly, the resurrection of Christ is a *c* sure pledge of our blessed resurrection.

a 1 Cor. 15. 16. *b* Rom. 6. 4. Col. 3. 1, &c. *c* 1 Cor. 15. Rom. 8. 11.

XVIII. LORD'S DAY.

Q. 46. How dost thou understand these words, "he ascend into heaven?"

A. That Christ, in sight of his disciples, was *a* taken up from earth into heaven; and that he continues *b* there for our interest, until he come again to judge the quick and the dead.

a Acts 1. 9. Mark 16. 19. *b* Heb. 4. 14. Rom. 8. 34. Eph. 4. 10.

Q. 47. Is not Christ then with us even to the end of the world, as he hath promised?

A. Christ is very man and very God: with respect to his *c* human nature, he is no more on earth; but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us.

c Acts 3. 21. John 3. 13. John 16. 28. Mat. 28. 20.

Q. 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

A. Not at all; for since the Godhead is incomprehensible and *d* omnipresent, it must necessarily follow that *e* the same is not limited with the human nature he assumed, and yet remains personally united to it.

d Acts 7. 49. Mat. 24. 30. *e* Mat. 28. 20. John 16. 28. and 17. 11. John 3. 13.

Q. 49. Of what advantage to us is Christ's ascension into heaven?

A. First, that he is our *g* advocate in the presence of his Father in heaven: secondly, that we have our flesh in heaven, as a sure pledge that he, as the head, will also *h* take up to himself, us, his members: thirdly, that he *i* sends us his spirit as an earnest, by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, *j* and not things on earth."

g Heb. 9. 24. 1 John 2. 2. Rom. 8. 34. *h* John 14. 2. Eph. 2. 6. *i* John 14. 16. 2 Cor. 1. 22. 2 Cor. 5. 5. *j* Col. 3. 1. Phil. 3. 20.

XIX. LORD'S DAY.

Q. 50. Why is it added, "and sitteth at the right hand of God?"

A. Because Christ is ascended into heaven for this end, that he might there *a* appear as head of his church, by whom the Father *b* governs all things.

a Eph. 1. 20, 21, 22. Col. 1. 18. *b* Mat. 28. 18. John 5. 22.

Q. 51. What profit is this glory of Christ, our head, unto us?

A. First, that by his holy spirit he *c* poureth out heavenly graces upon us his members: and then that by his power he defends *d* and preserves us against all enemies.

c Eph. 4. 8. *d* Psa. 2. 9. John 10. 28.

Q. 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead?"

A. That in all my sorrows and persecutions, with uplifted head *e* I look for the very same person, who before offered himself for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his *f* and my enemies into everlasting condemnation, but shall translate *g* me with all his chosen ones to himself, into heavenly joys and glory.

e Luke 21. 28. Rom. 8. 23, 24. 1 Thes. 4. 16. *f* 2 Thes. 1. 6, 7, 8, 9. Mat. 25. 41. *g* Mat. 25. 34.

XX. LORD'S DAY.

Of God the Holy Ghost.

Q. 53. What dost thou believe concerning the Holy Ghost?

A. First, that he is true and co-eternal God with the Father and the *a* Son: secondly, that he is also given *b* me, to *c* make me by a true faith, partaker of Christ and all his benefits, that he may *d* comfort me and *e* abide with me for ever.

a Gen. 1. 2. Isa. 48. 16. 1 Cor. 3. 16. *b* Mat. 28. 19. 2 Cor. 1. 22. *c* Gal. 3. 14. 1 Pet. 1. 2. *d* Acts 9. 31. *e* John 14. 16. 1 Pet. 4. 14.

XXI. LORD'S DAY.

Q. 54. What believest thou concerning the "Holy Catholic Church" of Christ.

A. That the Son of God *a* from the *b* beginning to the end
a John 10. 11. *b* Gen. 26. 4.

of the world, gathers, *c* defends, and *d* preserves to himself by his *e* spirit and word, out of the *f* whole human race, a *g* church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a *h* living member thereof.

c Rom. 9. 24. Eph. 1. 10. *d* John 10. 16. *e* Isa. 59. 21. *f* Deut. 10. 14, 15. *g* Acts 13. 48. *h* 1 Cor. 1. 8, 9. Rom. 8. 35, &c.

Q. 55. What do you understand by "the communion of saints?"

A. First, that all and every one who believes, being members of Christ, are in common, *i* partakers of him, and of all his riches and gifts: secondly, that every one must know it to be his duty, readily and *j* cheerfully to employ his gifts, for the advantage and salvation of other members.

i John 1. 3, 4. Rom. 8. 32. 1 Cor. 12. 13. *j* 1 Cor. 13. 5. Phil. 2. 4, 5, 6.

Q. 56. What believest thou concerning "the forgiveness of sins?"

A. That God, for the sake of *k* Christ's satisfaction, will no more *l* remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be *m* condemned before the tribunal of God.

k 1 John 2. 2. 2 Cor. 5. 19, 21. *l* Jer. 31. 34. Psa. 103. 3, 4, 10, 11. Rom. 8. 1, 2, 3. *m* John 3. 18.

XXII. LORD'S DAY.

Q. 57. What comfort doth the "resurrection of the body" afford thee?

A. That not only my soul after this life shall be immediately taken *a* up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and *b* made like unto the glorious body of Christ.

a Luke 23. 43. Phil. 1. 23. *b* 1 Cor. 15. 53. Job 19. 25, 26.

Q. 58. What comfort takest thou from the article of "life everlasting?"

A. That *c* since I now feel in my heart the beginning of eternal joy, after this life, *d* I shall inherit perfect salvation, which *e* "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive! and that, to praise God therein for ever.

c 2 Cor. 5. 2, 3, 6. Rom. 14. 17. *d* Psa. 10. 11. *e* 1 Cor. 2. 9.

XXIII. LORD'S DAY.

Q. 59. But what doth it profit thee now that thou believest all this ?

A. That I am righteous in Christ, before God, and an heir of eternal life. *a*

a Rom. 5. 1. Rom. 1. 17. John 3. 36.

Q. 60. How art thou righteous before God ?

A. Only *b* by a true faith in Jesus Christ : so that, though my conscience accuse me, that I have grossly transgressed all the commands of God, and *c* kept none of them, and am still *d* inclined to all evil ; notwithstanding, God, without any *e* merit of mine, but only of mere *f* grace, grants *g* and *h* imputes to me, the perfect *i* satisfaction, righteousness and holiness of Christ ; even so, as if I never had had, nor committed any sin : yea, as if I had fully *j* accomplished all that obedience which Christ hath accomplished for me ; *k* inasmuch as I embrace such benefit with a believing heart.

b Rom. 3. 22, &c. Gal. 2. 16. Eph. 2. 8, 9. *c* Rom. 3. 9, &c. *d* Rom. 7. 23. *e* Rom. 3. 24. *f* Tit. 3. 5. Eph. 2. 8, 9. *g* Rom. 4. 4, 5. 2 Cor. 5. 19. *h* 1 John 2. 1. *i* Rom. 3. 24, 25. *j* 2 Cor. 5. 21. *k* Rom. 3. 28. John 3. 18.

Q. 61. What sayest thou, that thou art righteous by faith only ?

A. Not that I am acceptable to God, on account of the *l* worthiness of my faith ; but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before *m* God ; and that I cannot receive *n* and apply the same to myself any other way than by faith only.

l Psal. 16. 2. Eph. 2. 8, 9. *m* 1 Cor. 1. 30. 1 Cor. 2. 2. *n* 1 John 5. 10.

XXIV. LORD'S DAY.

Q. 62. But why cannot our good works be the whole, or part of our righteousness before God ?

A. Because that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects *a* conformable to the divine law : and also, that our best works in this life are all imperfect and *b* defiled with sin.

a Gal. 3. 10. Deut. 27. 26. *b* Isa. 64. 6.

Q. 63. What ! do not our good works merit, which yet God will reward in this and in a future life ?

A. This reward is not of merit, but of grace. *c*

c Luke 17. 10.

Q. 64. But doth not this doctrine make men careless and profane ?

A. By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of *d* thankfulness.

d Mat. 7. 17, 18. John 15. 5.

XXV. LORD'S DAY.

Of the Sacraments.

Q. 65. Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?

A. From the Holy Ghost, who works *a* faith in our hearts by the preaching of the gospel, and *b* confirms it by the use of the sacraments.

a Eph. 2. 8. and 6. 23. Phil. 1. 29. *b* Mat. 28. 19. Rom. 4. 11.

Q. 66. What are the sacraments?

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz. that he grants us freely the remission of sin, and *a* life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

c Gen. 17. 11. Rom. 4. 11. Ex. 12. Lev. 6. 25. Acts 22. 16. and 2. 38. Mat. 26. 28.

Q. 67. Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

A. Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, *d* that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

d Rom. 6. 3. Gal. 3. 27.

Q. 68. How many sacraments has Christ instituted in the new covenant, or testament?

A. *a* Two: namely, holy baptism and the holy supper.

a 1 Cor. 10. 2, 3, 4.

XXVI. LORD'S DAY.

Of Holy Baptism.

Q. 69. How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

A. Thus: That Christ appointed *a* this external washing *a* Mat. 28. 19 Acts 2. 38

with water, adding thereto this *b* promise, that I am *a*s certainly washed by his blood and spirit from all the pollutions of my soul; that is, from all my sins, as I am *e* washed externally with water, by which the filthiness of the body is commonly washed away.

b Mark 16. 16. Mat. 3. 11. Rom. 6. 3. *e* Mark 1. 4. Luke 3. 2.

Q. 70. What is it to be washed with the blood and spirit of Christ?

A. It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he *d* shed for us by his sacrifice upon the cross: and also to be renewed by the Holy Ghost, and sanctified to be members of Christ; that so we may more and more die unto sin, and *e* lead holy and unblameable lives.

d Heb. 12. 24. 1 Pet. 1. 2. Apo. 1. 5. *e* John 1. 33. Rom. 6. 4. Col. 2. 11.

Q. 71. Where has Christ promised us that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?

A. In the institution of baptism which is thus expressed, "*f* go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *g*," "he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." This promise is also repeated, where the scripture calls baptism "the *h* washing of regeneration, and the washing *i* away of sins."

f Mat. 28. 19. *g* Mark 16. 16. *h* Tit. 3. 5. *i* Acts 22. 16.

XXVII. LORD'S DAY.

Q. 72. Is then the external baptism with water, the washing away of sin itself?

A. Not at all: for the *a* blood of Jesus Christ only, and the Holy Ghost, cleanse us from all *b* sin.

a Mat. 3. 11. 1 Pet. 3. 21. *b* 1 John 1. 7. 1 Cor. 6. 11.

Q. 73. Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins?"

A. God speaks thus not without great cause, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are *c* removed by the blood and spirit of Jesus Christ; but especially, that by *d* this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water.

c Rev. 1. 5. 1 Cor. 6. 11. *d* Mark 16. 16. Gal. 3. 27.

Q. 74. Are infants also to be baptized?

A. Yes: for since they, as well as the adult, are included

in the *e* covenant and *f* church of God; and since *g* redemption from sin by the blood of Christ, and the *h* Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the Christian church; and be distinguished *i* from the children of infidels, as was done in the old covenant or testament by *j* circumcision, instead of which, *k* baptism is instituted in the new covenant.

e Gen. 17. 7. Acts 2. 39. *f* 1 Cor. 7. 14. Joel 2. 16. *g* Mat. 19. 14. *h* Luke 1. 14, 15. Psal. 22. 10. Acts 2. 39. *i* Acts 10. 47. 1 Cor. 12. 13. and 7. 14. *j* Gen. 17. 14. *k* Col. 2. 11, 12, 13.

XXVIII. LORD'S DAY.

Of the Holy Supper of our Lord Jesus Christ.

Q. 75. How art thou admonished and assured in the Lord's supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

A. Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; *a* adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

a Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20. 1 Cor. 10. 16, 17. and 11. 23, 24, 25.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to *b* obtain the pardon of sin, and life eternal; but also, besides that, to become more and more *c* united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us: *d* so that we, though Christ is in heaven and we on earth, are notwithstanding "Flesh of his flesh, and bone of *e* his bone;" and that we live, *f* and are governed for ever by one spirit, as members of the same body are by one soul.

b John 6. 35, 40, 47, 48, 50, 51, 53, 54. *c* John 6. 55, 56. *d* Acts 3. 21. and 1. 9, 10, 11. 1 Cor. 11. 26. *e* Eph. 5. 29, 30, 31, 32. 1 Cor. 6. 15, 17, 19. 1 John 3. 24. *f* John 6. 56, 57, 58. Eph. 4. 15, 16.

Q. 77. Where has Christ promised that he will as certainly

feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A. In the institution of the supper, which is thus expressed; *g* "The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, eat; this is my body, which is broken for you; this do in remembrance of me: after the same manner he also took the cup, when he had supped, saying, this *h* cup is the new testament in my blood; *i* this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

This promise is repeated by the holy apostle Paul, where he says, *j* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body, because we are all partakers of that one bread."

g 1 Cor. 11. 23. Mat. 26. 26. Mark 14. 22. Luke 22. 19. *h* Ex. 24. 8. Heb. 9. 20. *i* Ex. 13. 9. 1 Cor. 11. 26. *j* 1 Cor. 10. 16, 17.

XXIX. LORD'S DAY.

Q. 78. Do then the bread and wine become the very body and blood of Christ?

A. Not at all: *a* but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God: so the bread in the Lord's supper is not changed into the very *b* body of Christ; though agreeably to the *c* nature and properties of sacraments, it is called the body of Christ Jesus.

a 1 Cor. 10. 1, 2, 3, 4. 1 Pet. 3. 21. John 6. 35, 62, 63. *b* 1 Cor. 10. 16, &c. and 11. 20. &c. *c* Gen. 17. 10, 11, 14. Ex. 12. 26, 27, 43, 48. Acts 7. 8. Mat. 26. 26. Mark 14. 24.

Q. 79. Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul the "Communion of the body and blood of Christ?"

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are *d* fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of this true body and blood (by the operation of the Holy Ghost) as we *e* receive *d* John 6. 51, 55, 56. *e* 1 Cor. 10. 16, 17. and 11. 26, 27, 28. Eph. 5. 30.

by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings *f* and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

f Rom. 5. 9, 18, 19. and 8. 4.

XXX. LORD'S DAY.

Q. 80. What difference is there between the Lord's supper and the Popish mass?

A. The Lord's supper testifies to us, that we have a full pardon of all sin, *a* by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and, that we by the Holy Ghost are ingrafted *b* into Christ, who, according to his human nature, is now not on earth, but in *c* heaven, at the right hand of God his Father, and will there *d* be worshipped by us:—but the mass teacheth, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be *e* worshipped in them; so that the mass at bottom is nothing else than a *f* denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

a Heb. 7. 27. and 9. 12, 26. Mat. 26. 28. Luke 22. 19, 20. 2 Cor. 5. 21. *b* 1 Cor. 6. 17. and 12. 13. *c* Heb. 1. 3. and 8. 1, &c. *d* John 4. 21, 22, 23. Col. 3. 1. Phil. 3. 20. Luke 24. 52, 53. Acts 7. 55. *e* In canone Missæ and de consecra. distinct. 2. Concil. Trid. Sess. 13. 15. *f* Isa. 1. 11. 14. Mat. 15. 9. Col. 2. 22, 23. Jer. 2. 13.

Q. 81. For whom is the Lord's supper instituted?

A. For those who are truly sorrowful *g* for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities *h* are covered by his passion and death; and who also earnestly *i* desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and *j* drink judgment to themselves.

g Mat. 5. 3, 6. Luke 7. 37, 38. and 15. 18, 19. *h* Psal. 103. 3. *i* Psal. 116. 12, 13, 14. 1 Pet. 2. 11, 12. *j* 1 Cor. 10. 20, &c. and 11. 28, &c. Tit. 1. 16. Psal. 50. 15, 16.

Q. 82. Are they also to be admitted to this supper, who by confession and life, declare themselves infidels and ungodly?

A. No; for by this, the covenant of God would be profaned, and his wrath *k* kindled against the whole congregation: *k* 1 Cor. 10. 21. and 11. 30. 31. Isa. 1. 11, 12. Jer. 7. 31. Psal. 50. 16, 22.

therefore it is the duty of the Christian church, according to the appointment of *l* Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

l Mat. 18. 17, 18.

XXXI. LORD'S DAY.

Q. 83. What are *a* the keys of the kingdom of heaven?

A. The preaching. *b* of the holy gospel, and Christian discipline, *c* or excommunication out of the Christian church: by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

a Mat. 16. 19. *b* John 20. 23. *c* Mat. 18. 15—18.

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

A. Thus: when according to the command of *d* Christ, it is declared and publicly testified to all and every believer, that, whenever they *e* receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal *f* condemnation, so long as they are *g* unconverted:—according to which testimony of the gospel, God will judge them, both in this, and the life to come.

d Mat. 28. 19. *e* John 3. 18. 36. Mark 16. 16. *f* 2 Thess. 1. 7, 8, 9. *g* John 20. 21, 22, 23. Mat. 16. 19. Rom. 2. 2, 13—17.

Q. 85. How is the kingdom of heaven shut and opened by Christian discipline?

A. Thus: when according *h* to the command of Christ, those, who under the name of Christians, maintain doctrines, or practices *i* inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, *j* or to those, who are thereunto *k* appointed by the church: and if they despise their admonition, *l* are by them forbid the use of the sacraments; whereby they are excluded from the Christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again *m* received as members of Christ and his church.

h Mat. 18. 15. *i* 1 Cor. 5. 12. *j* Mat. 18. 15—18. *k* Rom. 12. 7, 8, 9. 1 Cor. 12. 28. 1 Tim. 5. 17. 2 Thes. 3. 14. *l* Mat. 18. 17. 1 Cor. 5. 3, 4, 5. *m* 2 Cor. 2. 6, 7, 8, 10, 11. Luke 15. 18.

XXXII. LORD'S DAY.

THE THIRD PART.

Of Thankfulness.

Q. 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

A. Because Christ, having redeemed and delivered us by his blood, also renews us by his holy spirit, after his own image; that so we may testify by the whole of our conduct, our gratitude *a* to God for his blessings, and that he may be *b* praised by us; also, that every one may be *c* assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be *d* gained to Christ.

a 1 Cor. 6. 19, 20. Rom. 6. 13, and 12, 1, 2. 1 Pet. 2. 5, 9, 10. *b* Mat. 5. 16. 1 Pet. 2. 12. *c* 2 Pet. 1. 10. Gal. 5. 6, 24. *d* 1 Pet. 3. 1, 2. Mat. 5. 16. Rom. 14. 19.

Q. 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

A. By no means: for the holy scripture declares *a* that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

a 1 Cor. 6. 9, 10. Eph. 5. 3, 6. 1 John 3. 14, 15. Gal. 5. 21.

XXXIII. LORD'S DAY.

Q. 88. Of how many parts doth the true conversion of man consist?

A. Of two parts; of *a* the mortification of the old, and of the quickening of the new man.

a Rom. 6. 4, 5, 6. Eph. 4. 22, 23. Col. 3. 5. 1 Cor. 5. 7.

Q. 89. What is the mortification of the old man?

A. It is a *b* sincere sorrow of heart, that we have provoked God by our sins, and more and more to hate and flee from them.

b Psa. 51. 3, 8, 17. Luke 15. 18. Rom. 8. 13. Joel 1. 12, 13.

Q. 90. What is the quickening of the new man?

A. It is a sincere joy of heart in God, through Christ, *c* and with love and *d* delight to live according to the will of God in all good works.

c Rom. 5. 1, 2, and 14. 17. Isa. 57. 15. *d* Rom. 6. 10, 11. 1 Pet. 4. 2. Gal. 2. 20.

Q. 91. But what are good works?

A. Only those which proceed from a true *a* faith, are per-
a Rom. 14. 23.

formed according to the *f* law of God, and to his *g* glory; and not such as are *a* founded on our imaginations, or the institutions of men.

f 1 Sam. 15. 22. Eph. 2. 2, 10. *g* 1 Cor. 10. 31. *a* Deut. 12. 32. Ezek. 20. 18. Mat. 15. 9.

XXXIV. LORD'S DAY.

Q. 92. What is the law of God?

A. God spake all these words, *Exod. xx. Deut. v.* saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

I. *Com. Thou shalt have no other gods before me.*

II. *Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.*

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.*

IV. *Remember the sabbath day, to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

V. *Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 93. How are these ten commands divided?

A. Into two *a* tables: the *b* first of which teaches us, how we must behave towards God; the second, what duties we owe to our neighbour.

a Ex. 34. 28, 29. Deut. 4. 13. and 10. 3, 4.

Q. 94. What doth God enjoin in the first command?

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, *c* sorcery, *d* sooth-saying, superstition, *e* invocation of saints, or any other creatures: and learn *f* rightly to know the only true God; *g* trust in him alone, with humility *h* and patience *i* submit to him; *j* expect all good things from him only; *k* love, *l* fear, and *m* glorify him with my whole heart: so that I renounce *n* and forsake all creatures, rather than *o* commit even the least thing contrary to his will.

c 1 Cor. 6. 9, 10. and 10. 7, 14. Lev. 18. 21. *d* Deut. 18. 10, 11, 12. *e* Mat. 4. 10. Rev. 19. 10. *f* John 17. 3. *g* Jer. 17. 5, 7. *h* Heb. 10. 36. Col. 1. 11. Rom. 5. 3, 4. Phil. 2. 14. *i* 1 Pet. 5. 5, 6. *j* Psa. 104. 27. Isa. 45. 7. James 1. 17. *k* Deut. 6. 5. Mat. 22. 37. *l* Deut. 6. 5. Mat. 10. 28. *m* Mat. 4. 10. *n* Mat. 5. 29, 30. Acts 5. 29, Mat. 10. 37. *o* Mat. 5. 19.

Q. 95. What is idolatry?

A. Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust. *p*

p 2 Chron. 16. 12. Phil. 3. 18, 19. Gal. 4. 8. Eph. 2. 12.

XXXV. LORD'S DAY.

Q. 96. What doth God require in the second command?

A. That we in no wise *a* represent God by images, nor worship *b* him in any other way than he has commanded in his word.

a Deut. 4. 15. Isa. 40. 18. Rom. 1. 23, &c. Acts 17. 29. *b* 1 Sam. 15. 23. Deut. 12. 30.

Q. 97. Are images then not at all to be made?

A. God neither can, nor *c* may be represented by any means, but as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them, *d* or to serve God by them.

c Deut. 4. 15, 16. Isa. 46. 5. Rom. 1. 23. *d* Ex. 23. 24. and 34. 13, 14. Numb. 32. 52. Deut. 7. 5.

Q. 98. But may not images be tolerated in the churches, as books of the laity?

A. No: for we must not pretend to be wiser than God, who will have his people *e* taught, not by dumb images, *f* but by the lively preaching of his word.

e 2 Tim. 3. 16. 2 Pet. 1. 19. *f* Jer. 10. 1, &c. Hab. 2. 18, 19.

XXXVI. LORD'S DAY.

Q. 99. What is required in the third command?

A. That we, not only by cursing or *a* perjury, but also by *b* rash swearing, must not profane or abuse the name of God, nor by silence or connivance be partakers of these horrible sins in others: and, briefly, that we use the holy name of *c* God no otherwise than with fear and reverence; so that he may be rightly *d* confessed and *e* worshipped by us, and be glorified in all our words and works.

a Lev. 24. 11. and 19. 12. Mat. 5. 37. Lev. 5. 4. *b* Isa. 45. 23, 24. *c* Mat. 10. 32. *d* 1 Tim. 2. 8. *e* 1 Cor. 3. 16, 17.

Q. 100. Is then the profaning of God's name, by swearing and cursing, so heinous *a* sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

A. It undoubtedly is: *f* for there is no sin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this *g* sin to be punished with death.

f Lev. 5. 1. *g* Lev. 24. 15.

XXXVII. LORD'S DAY.

Q. 101. May we then swear religiously by the name of God?

A. Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm *a* fidelity and truth to the glory of God, and the safety of our neighbour: for such an oath is *b* founded on God's word, and therefore was justly *c* used by the saints, both in the Old and New Testament.

a Ex. 22. 11. Neh. 13. 25. *b* Deut. 6. 13. Heb. 6. 16. *c* Gen. 21. 24. Jos. 9. 15, 19. 1 Sam. 24. 22. 2 Cor. 1. 23. Rom. 1. 9.

Q. 102. May we also swear by saints or any other creatures?

A. No: for a lawful oath is calling upon God, as the only one who knows the heart; that he will bear witness to the truth, and punish me, if I swear *d* falsely; which honour is *e* due to no creature.

d 2 Cor. 1. 23. *e* Mat. 5. 34, 35.

XXXVIII. LORD'S DAY.

Q. 103. What doth God require in the fourth command?

A. First; that the ministry of the Gospel, and the schools be *a* maintained; and that I, especially on the sabbath, *b* that *c* Deut. 12. 19. Tit. 1. 5. 1 Tim. 3. 14, 15. 1 Cor. 9. 11. 2 Tim. 2. 2. and 1 Tim. 3. 15. *b* Lev. 23. 3.

is on the day of rest, *c* diligently frequent *d* the church of God, to hear his word, to use the sacraments, *e* publicly to call upon the Lord, and contribute to the relief of the *f* poor, as becomes a Christian: secondly. that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his holy spirit in me: and thus *g* begin in this life the eternal sabbath.

c Acts 2. 42, 46. 1 Cor. 14. 19, 29, 31. *d* 1 Cor. 11. 33. *e* 1 Tim. 2. 1. *f* 1 Cor. 16. 2. *g* Isa. 66. 23.

XXXIX. LORD'S DAY.

Q. 104. What doth God require in the fifth command?

A. That I show all honour, love, and fidelity, to my father and mother, and all in authority over me, and *a* submit myself to their good instruction and correction with due obedience; and also patiently bear with their *b* weaknesses and infirmities, since it pleases *c* God to govern us by their hand.

a Eph. 6. 1, 2, &c. Col. 3. 18, 20. Eph. 5. 22. Rom. 1. 31. *b* Prov. 23. 22. *c* Eph. 6. 5, 6. Col. 3. 19, 21. Rom. 13. 1—8. Mat. 22. 21.

XL. LORD'S DAY.

Q. 105. What doth God require in the sixth command?

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound or *a* kill my neighbour, by myself or by another; but that I lay *b* aside all desire of revenge: also, that I *c* hurt not myself, nor wilfully expose myself to any danger: wherefore also the magistrate *d* is armed with the sword, to prevent murder.

a Mat. 5. 21, 22. Prov. 12. 18. Mat. 26. 52. *b* Eph. 4. 26. Rom. 12. 19. Mat. 5. 39, 40. *c* Mat. 4. 5, 6, 7. Col. 2. 23. *d* Gen. 9. 6. Mat. 26. 52. Rom. 13. 4.

Q. 106. But this command seems only to speak of murder?

A. In forbidding murder, God teaches us that he abhors the causes thereof; such as *a* envy, *f* hatred, anger, and desire of revenge; and that *g* he accounts all these as murder.

a James 1. 20. Gal. 5. 20. *f* Rom. 1. 29. 1 John 2. 9. *g* 1 John 3. 15.

Q. 107. But is it enough that we don't kill any man in the manner mentioned above?

A. No: for when God forbids envy, hatred, and anger, he commands us to *a* love our neighbour as ourselves; to show *i* patience, peace, *f* meekness, *k* mercy, and all kindness; to *a* Mat. 22. 39. and 7. 12. *i* Rom. 12. 10. *j* Eph. 4. 2. Gal. 6. 1, 2. Mat. 5. 5. Rom. 12. 18. *k* Ex. 23.

wards him; *i* and prevent his hurt as much as in us lies: and that we *m* do good, even to our enemies.

i Mat. 5. 45. *m* Rom. 12. 20.

XLII. LORD'S DAY.

Q. 108. What doth the seventh command teach us?

A. That all uncleanness is accursed *a* of God: and that therefore we must with all our hearts *b* detest the same, and live *c* chastely and temperately, whether in *d* holy wedlock or in a single life.

a Lev. 18. 27. *b* Deut. 29. 20—23. *c* 1 Thes. 4. 3, 4. *d* Heb. 13. 4. 1 Cor. 7. 4—9.

Q. 109. Doth God forbid in this command, only adultery, and such like gross sins?

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, *e* gestures, words, thoughts, *f* desires, and whatever *g* can entice men thereto.

e Eph. 5. 3. 1 Cor. 6. 18. *f* Mat. 5. 28. *g* Eph. 5. 18. 1 Cor. 15. 33.

XLIII. LORD'S DAY.

Q. 110. What doth God forbid in the eighth command?

A. God forbids not only those *a* thefts, and *b* robberies, which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to *c* appropriate to ourselves the goods which belong to our neighbour: whether it be by force, or under the appearance of *right*; as by unjust *d* weights, *e* ells, *e* measures, *fraudulent* merchandise, false coins, *f* usury, or by any other way forbidden by God; as also all *g* covetousness, all abuse and waste of his gifts.

a 1 Cor. 6. 10. *b* 1 Cor. 5. 10. *c* Luke 3. 14. 1 Thes. 4. 6. *d* Prov. 11. 1. *e* Ezek. 45. 9, 10, 11. Deut. 25. 13. *f* Psa. 15. 5. Luke 6. 35. *g* 1 Cor. 6. 10.

Q. 111. But what doth God require in this command?

A. That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I *A* desire to be dealt with by others: further also, that I faithfully labour, so that I *i* may be able to relieve the needy.

A Mat. 7. 12. *i* Prov. 5. 16. Eph. 4. 28.

XLIII. LORD'S DAY.

Q. 112. What is required in the ninth command?

A. That I bear false witness *a* against no man; nor falsify *b* any man's words; that I be no backbiter, *c* nor slanderer; that I do not judge, or join *d* in condemning any man rashly, or unheard; but that I *e* avoid all sorts of lies and deceit, as the proper works *f* of the devil, unless I would bring down upon me the heavy wrath of God: likewise that in judgment and all other dealings I love the truth, speak it uprightly *g* and confess it; also that I defend and promote, *h* as much as I am able, the honour and good character of my neighbour.

a Prov. 19. 5, 9. and 21. 28. *b* Psa. 15. 3. *c* Rom. 1. 29, 30. *d* Mat. 7. 1, &c. Luke 6. 37. *e* Lev. 19. 11. *f* Prov. 12. 22. and 13. 5. *g* 1 Cor. 13. 6. Eph. 4. 25. *h* 1 Pet. 4. 8.

XLIV. LORD'S DAY.

Q. 113. What doth the tenth commandment require of us?

A. That even the smallest inclination or thought, contrary to any of God's commands, never rise in our hearts; but that at all times we hate all sin with our whole hearts, *a* and delight in all righteousness.

a Rom. 7. 7, &c.

Q. 114. But can those, who are converted to God, perfectly keep these commands?

A. No: But even the holiest men, while in this life, have only small beginnings of this *b* obedience; yet so, that with *a* *c* sincere resolution, they begin to live, not only according to some, but all the commands of God.

b Rom. 7. 14. *c* Rom. 7. 22, 15, &c. James 3. 2.

Q. 115. Why will God then have the ten commands so strictly preached, since no man in this life can keep them?

A. First: that all our life time, we may learn *d* more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, *e* and righteousness in Christ; likewise, that we constantly endeavour and pray to God for the grace of the holy spirit; that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come. *f*

d 1 John 1. 9. Rom. 3. 20. and 5. 13. and 7. 7. *e* Rom. 7. 24. *f* 1 Cor. 9. 24. Phil. 3. 12, 13, 14.

XLV. LORD'S DAY.

Of Prayer.

Q. 116. Why is prayer necessary for Christians?

A. Because it is the chief part of *a* thankfulness which God

a Psa. 50. 14, 15.

requires of us: and also because God will give his grace and holy spirit to those only, who with sincere desires continually ask them of him, and *b* are thankful for them.

b Mat. 7. 7, 8. Luke 11. 9, 13. Mat. 13. 12. Psa. 50. 15.

Q. 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

A. First, that we from the heart pray to the one true God only, who hath *c* manifested himself in his word, for all things, he hath commanded us to ask of him: *d* secondly, that we rightly and thoroughly know our need and misery, that so we may *e* deeply humble ourselves in the presence of his divine majesty: thirdly, that we be fully persuaded that he, notwithstanding we are *f* unworthy of it, will, for the sake of Christ our Lord, certainly *g* hear our prayer, as he has *h* promised us in his word.

c John 4. 22. 23. *d* Rom. 8. 26. 1 John 5. 14. *e* John 4. 23, 24. Psa. 145. 18. *f* 2 Chron. 20. 12. *g* Psa. 2. 11. and 34. 18, 19. Isa. 66. 2. *h* Rom. 10. 13. and 8. 15, 16. James 1. 6, &c. John 14. 13. Dan. 9. 7, 18. Mat. 7. 8. Psa. 143. 1.

Q. 118. What hath God commanded us to ask of him?

A. All *i* things necessary for soul and body; which Christ our Lord has comprised in that prayer, he himself *j* has taught us.

i James 1. 17. Mat. 6. 33. *j* Mat. 6. 9, 10, &c. Luke 11. 2, &c.

Q. 119. What are the words of that prayer?

A. *Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. AMEN.*

XLVI. LORD'S DAY.

Q. 120. Why hath Christ commanded us to address God thus: "*Our Father*?"

A. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer: namely, that God has become our Father in Christ, *a* and will much less deny us what we ask of him in true faith, than our parents *b* will refuse us earthly things.

a Mat. 6. 9. *b* Mat. 7. 9, 10, 11. Luke 11. 11. Isa. 49. 15.

Q. 121. Why is it here added, "*Which art in heaven*?"

A. Lest we should form any *c* earthly conceptions of God's
c Jer. 23. 24.

heavenly majesty, and that we *d* may expect from his almighty power all things necessary for soul and body.
d Acts 17. 24. Rom. 10. 12.

XLVII. LORD'S DAY.

Q. 122. Which is the first petition ?

A. *a* "*Hallowed be thy name ;*" that is, grant us first rightly *b* to know thee, and to *c* sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed ; and further, also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather *d* honoured and praised on our account.

a Mat. 6. 9. *b* John 17. 3. Jer. 9. 23, 24. Mat. 16. 17. James 1. 5. *c* Psa. 119. 137, 138. Luke 1. 46. Psa. 145. 8, 9. *d* Psa 115. 1. and 71. 6.

XLVIII. LORD'S DAY.

Q. 123. Which is the second petition ?

A. *a* "*Thy Kingdom come ;*" that is, rule us so by thy word and spirit, that we may *b* submit ourselves more and more to thee ; preserve and *c* increase thy church ; destroy the *d* works of the devil, and all violence which would exalt itself against thee ; and also, all wicked counsels devised against thy holy word ; till the full *e* perfection of thy kingdom takes place, *f* wherein thou shalt be all in all.

a Mat. 6. 10. Mat. 6. 33. *b* Psa. 119. 5. *c* Psa. 51. 18. *d* 1 John 3. 8. Rom. 16. 20. *e* Rev. 22. 17, 20. *f* 1 Cor. 15. 28.

XLIX. LORD'S DAY.

Q. 124. Which is the third petition ?

A. *a* "*Thy will be done on earth as it is in heaven ;*" that is, grant that we and all men may renounce *b* our own will, and without murmuring *c* obey thy will, which is only good ; that so every one may attend to and *d* perform the duties of his station and calling as willingly and faithfully, as the *e* angels do in heaven.

a Mat. 6. 10. *b* Mat. 16. 24. Tit. 2. 12. *c* Luke 22. 42. *d* 1 Cor. 7. 24. Eph. 4. 1. *e* Psa. 103. 20.

L. LORD'S DAY.

Q. 125. Which is the fourth petition ?

A. a "*Give us this day our daily bread*;" that is, be pleased to provide us with all things *b* necessary for the body, that we may thereby acknowledge thee to be the only fountain of all *c* good, and that neither our care nor industry, nor even thy gifts can *d* profit us without thy blessing; and therefore that we may withdraw our trust from all creatures, and place *e* it alone in thee.

a Mat. 6. 11. b Psa. 145. 15. Mat. 6. 25, &c. c Acts 17. 25. and 14. 17. d 1 Cor. 15. 58. Deut. 8. 3. Psal. 127. 1 2. e Psal. 62. 11. and 55. 22.

LI. LORD'S DAY.

Q. 126. Which is the fifth petition?

A. a "*And forgive us our debts as we forgive our debtors*," that is, be pleased for the sake of Christ's blood, *b* not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm resolution, from the heart, to *c* forgive our neighbour.

a Mat. 6. 12. b Psal. 51. 1. 1 John 2. 1, 2. c Mat. 6. 14, 15.

LII. LORD'S DAY.

Q. 127. Which is the sixth petition?

A. a "*And lead us not into temptation, but deliver us from evil*;" that is, since we are so weak in ourselves, that we cannot stand *b* a moment; and besides this, since our mortal enemies, *c* the devil, the *d* world, and our own *e* flesh cease not to assault us; do thou therefore preserve and strengthen us by the power of thy holy spirit, that we may not be overcome in this spiritual warfare; *f* but constantly and strenuously may resist our foes, till at last we *g* obtain a complete victory.

a Mat. 6. 13. b Rom. 8. 26. Psal. 103. 14. c 1 Pet. 5. 8. d Eph. 6. 12. John 15. 19. e Rom. 7. 23. Gal. 5. 17. f Mat. 26. 41. Mark 13. 33. g 1 Thes. 3. 13. and 5. 23.

Q. 128. How dost thou conclude thy prayer?

A. a "*For thine is the kingdom, the power and the glory for ever*;" that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to *i* give us all good; and all this we pray for, that thereby not we, but thy holy name *j* may be glorified for ever.

a Mat. 6. 13. i Rom. 10. 12. 2 Pet. 2. 9. j John 14. 13. Psal. 115. 1. Phil. 4. 20.

Q. 129. What doth the word "*Amen*" signify?

A. a "*Amen*" signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him.

a 2 Cor. 1. 20. 2 Tim. 2. 13.

A COMPENDIUM OF THE CHRISTIAN RELIGION.

Question 1. How many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happily?

Answer. Three: first, how great my sins and miseries are: the second, how I may be delivered from all my sins and miseries: the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.

Of the Misery of Man.

Q. 2. Whence knowest thou thy misery?

A. Out of the law of God.

Q. 3. What hath God commanded thee in his law?

A. That is contained in the ten commandments, which he hath revealed in scripture, as follows:

Exodus xx. and *Deut.* 5. 4, 5, &c. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other gods before me.*

II. *Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.*

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.*

IV. *Remember the sabbath day, to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

V. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 4. How are the ten commandments divided?

A. Into two tables.

Q. 5. Which is the sum of what God requires of thee in the four commandments of the first table?

A. That I love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

Q. 6. Which is the sum of what God commands thee in the six commandments of the second table?

A. That I love my neighbour as myself: on these two commandments hang the whole law and the prophets.

Q. 7. Canst thou keep all these things perfectly?

A. In no wise: for I am prone by nature to hate God and my neighbour; and to transgress the commandments of God in thought, word, and deed.

Q. 8. Hath God created thee naturally so wicked and perverse?

A. By no means: but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

Q. 9. Whence then proceeds that depravity which is in thee?

A. From the fall and disobedience of Adam and Eve in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

Q. 10. What was that disobedience?

A. That they did eat of the fruit of the tree, which God had forbidden them.

Q. 11. Does the disobedience of Adam concern us?

A. Certainly: for he is the father of us all; and we have all sinned in him.

Q. 12. Are we then incapable of doing any good of ourselves, and prone to all manner of wickedness?

A. Indeed we are: unless we are regenerated by the spirit of God.

Q. 13. Will God suffer such disobedience and corruption to go unpunished?

A. By no means: but in his just judgment will punish them, both in time and eternity, as it is written: "cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

THE SECOND PART.

Of Man's Deliverance.

Q. 14. By what means canst thou escape this punishment, and be again received into favour?

A. By such a Mediator, who is in one person very God, and a real righteous man.

Q. 15. Who is that Mediator?

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

Q. 16. Could not the angels be our Mediators?

A. No: For they are neither God nor men.

Q. 17. Cannot the saints be our Mediators?

A. No: For they themselves have sinned, and have obtained salvation by no other means, than through this Mediator.

Q. 18. Shall all men then be saved by the Mediator, Jesus, as they are all condemned in Adam?

A. No: but those only who received him by a true faith: as it is written, John 3. 16, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Q. 19. What is true faith?

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me for Christ's sake.

Q. 20. What is the sum of that which God hath promised in the gospel, and commanded us to believe?

A. That is comprehended in the twelve articles of the Catholic Christian Faith, which are as follows:

I. *I believe in God, the Father Almighty, maker of heaven and earth.*

II. *And in Jesus Christ, his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary:*

IV. *Suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell.*

V. *The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth at the right hand of God, the Father Almighty.*

VII. *From thence he shall come to judge the quick and the dead.*

VIII. *I believe in the Holy Ghost.*

IX. *I believe in an Holy Catholic Church, the communion of saints.*

X. *The forgiveness of sins:*

XI. *The resurrection of the body:*

XII. *And the life everlasting.*

Q. 21. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?

A. In no wise: for there is but one only true God.

Q. 22. Why do you then name three, the Father, the Son, and the Holy Ghost?

A. Because God hath so revealed himself in his word, that these three distinct persons are the only one and true God, and we also are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 23. What believest thou when thou sayest, "I believe in God, the Father Almighty, maker of heaven and earth?"

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by his providence, is my God and Father, for Christ his Son's sake.

Q. 24. What believest thou when thou sayest, "And in Jesus Christ his only begotten Son our Lord?"

A. That Jesus Christ is the eternal and only Son of the Father, co-essential with God the Father, and the Holy Ghost.

Q. 25. Do you not believe that he also became man?

A. Yes: for he was conceived by the Holy Ghost, and born of the Virgin Mary.

Q. 26. Is his Godhead then changed into humanity?

A. No: For the Godhead is immutable.

Q. 27. How is he then become man?

A. By assuming the human nature into a personal union with his divine.

Q. 28. Did he then bring his human nature from heaven?

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto us his brethren in all things, sin excepted, Heb. 2. 17. and 4. 15.

Q. 29. Why is he called Jesus, that is, Saviour?

A. Because he saves his people from their sins.

Q. 30. Is there no other Saviour?

A. No: for there is none other name under heaven given among men, whereby we must be saved, than in the name of Jesus, Acts 4. 12.

Q. 31. Why is he called Christ, that is, Anointed?

A. Because he was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

Q. 32. What then hath Jesus Christ done to save us?

A. He has suffered for us, was crucified and died, was buried, and descended into hell; that is, he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

Q. 33. In which nature hath he suffered this ?

A. Only in his human nature, that is, in soul and body.

Q. 34. What hath then his Godhead contributed hereto ?

A. His Godhead, by its power, in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

Q. 35. Did Christ then remain under the power of death ?

A. No: but he rose from the dead the third day for our justification, Rom. 4. 25.

Q. 36. Where is Christ now, as to his human nature ?

A. He is ascended into heaven, and sits at the right hand of God the Father; that is, exalted in the highest glory, far above all creatures, Eph. 1. 20, 21.

Q. 37. To what end is he there so highly exalted ?

A. Particularly that he might from thence govern his church, and there be our intercessor with the Father.

Q. 38. Is he not with us then even unto the end of the world, as he hath promised us, Mat. 28. 20.

A. With respect to his Godhead, majesty, grace and spirit, he is never absent from us; but with respect to his human nature, he remains in heaven, until he shall come again to judge the quick and the dead.

Q. 39. What do you believe concerning the Holy Ghost ?

A. That he is the true and co-eternal God with the Father and Son: and that he being given to me of the Father through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me for ever.

Q. 40. What believest thou concerning the Holy Catholic Church ?

A. That the Son of God gathers by his word and spirit out of the whole human race, those, who are chosen to eternal life, to be a church to himself; of which I believe I am and always shall remain a living member.

Q. 41. Where doth he gather his church ?

A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

Q. 42. What benefits doth Christ bestow on his church ?

A. He grants her remission of sins, the resurrection of the flesh, and eternal life.

Q. 43. What doth it profit thee now that thou believest all this ?

A. That I am righteous in Christ before God, Rom. 5. 10.

Q. 44. How art thou righteous before God ?

A. Only by a true faith in Jesus Christ.

Q. 45. How is it to be understood that thou art justified by faith only ?

A. Thus: that the perfect satisfaction, and righteousness of Christ alone are imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life; and that I cannot receive that righteousness by any other means than by faith.

Q. 46. Why cannot our good works be our righteousness before God, or some part thereof?

A. Because even our best works in this life, are imperfect, and polluted with sins.

Q. 47. Do our good works then merit nothing, which yet God will reward in this and in a future life?

A. This reward is not given out of merit, but of grace.

Q. 48. Who worketh that faith in thee?

A. The Holy Ghost.

Q. 49. By what means?

A. By the hearing of the word preached, Rom. 10. 14—17

Q. 50. How does he strengthen that faith?

A. By the same word preached, and by the use of the holy sacraments.

Q. 51. What are the sacraments?

A. They are holy signs and seals instituted by God, thereby to assure us, that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

Q. 52. How many sacraments hath Christ instituted in the new testament?

A. Two: holy baptism, and the holy supper.

Q. 53. Which is the outward sign in baptism?

A. The water, with which we are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 54. What doth that signify and seal?

A. The washing away of sins by the blood and spirit of Jesus Christ?

Q. 55. Where hath Christ promised and assured us of this?

A. In the institution of baptism; which is as follows, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not, shall be damned."

Q. 56. Are infants also to be baptised?

A. Yes, for they, as well as the adult, are comprehended in the covenant of God, and in his church.

Q. 57. What is the outward sign in the Lord's supper?

A. The broken bread that we eat, and the poured out wine, which we drink, in remembrance of the sufferings and death of Christ.

Q. 58. What is thereby signified and sealed?

A. That Christ, with his crucified body and shed blood, feeds and nourishes our souls to everlasting life.

Q. 59. Where hath Christ promised such things to us?

A. In the institution of the Lord's supper, which is thus expressed by St. Paul, 1 Cor. 11. 23, 24, 25, 26, "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, brake it, and said, take, eat; this is my body, which is broken for you."

this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For so oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Q. 60. Is the bread changed into the body of Christ, and the wine into his blood?

A. No: no more than the water in baptism is changed into the blood of Christ.

Q. 61. After what manner must you examine yourself before you come to the Lord's supper?

A. 1. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

Q. 62. May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?

A. No: lest the covenant of God be profaned, and his wrath kindled against the whole church.

Q. 63. How must we then deal with such persons?

A. According to the appointment given us by Christ, Mat. 18. 15, 16, 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

THE THIRD PART.

Of the Gratitude we owe to God for Redemption.

Q. 64. Since we are saved merely of grace through Christ, why must we then yet do good works?

A. Not to merit heaven thereby (which Christ hath done;) but because this is commanded me of God.

Q. 65. What purpose then do your good works answer?

A. That I may thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me; and that also I may be assured of the sincerity of my faith, by good works, as the fruits thereof, and that my neighbours may be edified thereby and gained to Christ.

Q. 66. Shall they also be saved who do no good works?

A. No: For the scripture saith, that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves

nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, 1 Cor. 6. 9, and 10, unless they turn to the Lord.

Q. 67. Wherein doth the conversion of man consist?

A. In a hearty repentance, and avoiding of sin; and in an earnest desire after, and doing all good works.

Q. 68. What are good works?

A. Only those, which proceed from a true faith; are done according to the law of God, and to his glory; and not those which are founded on the human institutions, or on our own imaginations.

Q. 69. Can they, who are converted to God, perfectly keep the law?

A. Not at all: but even the most holy men, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

Q. 70. To whom must we pray for this?

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

Q. 71. In whose name must we pray to God?

A. Only in the name of Christ, John 16. 23, and not in the name of any saints.

Q. 72. What must we pray to God for?

A. For all things necessary for soul and body, which Christ our Lord has comprised in that prayer, he himself has taught us.

Q. 73. What are the words of that prayer?

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Q. 74. What do you desire of God in this prayer?

A. 1. That all things which tend to the glory of God, may be promoted, and whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. *Amen.*

When those who are inclined to become members in full communion of the church, and to approach the Holy Supper of the Lord, thoroughly know and confess these fundamental truths, they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end they may be satisfied; and in case any of them should answer in the affirmative, endeavours must be used to convince them

from the scriptures; and if satisfied, they must be asked whether they have experienced the power of the truth in their hearts, and are willing and desirous to be saved by Jesus Christ from their sins; and whether they propose, by the grace of God, to persevere in this doctrine, to forsake the world, and to lead a new Christian life.

Lastly, they are to be asked, whether they will submit themselves to the Christian discipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation, if there is any variance subsisting between them and their neighbours.

THE CONFESSION OF FAITH

OF THE

REFORMED DUTCH CHURCH,

Revised in the National Synod held at Dordrecht, in the years, 1618, and 1619.

ARTICLE I.

That there is one only God.

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II. *By what means God is made known unto us.*

We know him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, his eternal power and Godhead, as the apostle Paul saith, *Rom. i. 20.* All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us, by his holy and divine word; that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

III. *Of the written word of God.*

We confess that this word of God was not sent, nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards God, from a special care, which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed word to writing; and he himself wrote with his own finger, the two tables of the law. Therefore we call such writings holy and divine scriptures.

IV. *Canonical books of the Holy Scriptures.*

We believe that the holy scriptures are contained in two books, namely, the old and new testament, which are canonical, against which nothing can be alleged. These are thus named in the church of God. The books of the old testament are, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua, Judges, Ruth, two books of Samuel, and two of the Kings; two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and the twelve lesser prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the new testament are the four evangelists; viz. Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen epistles of the apostle Paul; viz. one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews: the seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude; and the revelations of the apostle John.

V. *From whence do the Holy Scriptures derive their dignity and authority.*

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt, all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are fulfilling.

VI. *The difference between the canonical and apocryphal books.*

We distinguish those sacred books from the apocryphal; viz. the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the song of the three Children in the Furnace, the history of Susannah, of Bell and the Dragon, the prayer of Manasses, and the two books of the Maccabees. All which the church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the Christian religion; much less detract from the authority of the other sacred books.

VII. *The sufficiency of the Holy Scriptures, to be the only rule of faith.*

We believe that those holy scriptures fully contain the will of God, and that, whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise, than we are now taught in the holy scriptures: *Nay, though it were an angel from heaven*, as the apostle Paul saith. For, since it is forbidden, *to add unto or take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither may we compare any writings of men, though ever so holy, with those divine scriptures, nor ought we to compare custom or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself: Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, *try the spirits whether they are of God*. Likewise, *if there come any unto you, and bring not this doctrine, receive him not into your house*.

VIII. *That God is one in essence, yet nevertheless distinguished in three persons.*

According to this truth and this word of God, we believe in one only God, who is one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin and beginning of all things, visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is

the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the holy scriptures teach us, that the Father, and the Son, and the Holy Ghost have each his personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed: For the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost. For they are all three co-eternal and co-essential. There is neither first nor last: for they are all three one, in truth, in power, in goodness, and in mercy.

IX. The truth of the foregoing article of the trinity of persons in one God.

All this we know, as well from the testimonies of holy writ, as from their operations, and chiefly by those we feel in ourselves. The testimonies of the holy scriptures, that teach us to believe this holy trinity, are written in many places of the old testament, which are not so necessary to enumerate, as to choose them out with discretion and judgment. In Genesis, chap. i. 26, 27, God saith: *Let us make man in our image, after our likeness, &c. So God created man in his own image, male and female created he them.* And Gen. iii. 22. *Behold, the man has become as one of us.* From this saying, *let us make man in our image*, it appears that there are more persons than one in the Godhead: and when he saith, *God created*, signifies the unity. It is true he doth not say how many persons there are, but that, which appears to us somewhat obscure in the old testament, is very plain in the new.

For when our Lord was baptised in Jordan, the voice of the Father was heard, saying, *this is my beloved Son*: The Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. Baptise all nations, in the name of the Father, and of the Son, and of the Holy Ghost. In the Gospel of Luke, the angel Gabriel thus addressed Mary, the mother of our Lord, *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing, which shall be born of thee, shall be called the Son of God*: likewise, *the Grace of our Lord Jesus Christ*, and the love of God, and the communion of the Holy Ghost be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this

doctrine far surpasses all human understanding ; nevertheless we now believe it by means of the word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our Creator, by his power ; the Son is our Saviour and Redeemer, by his blood ; the Holy Ghost is our sanctifier, by his dwelling in our hearts. This doctrine of the holy trinity hath always been defended and maintained by the true church, since the times of the apostles, to this very day, against the Jews, Mahometans, and some false Christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apostles, of Nice, and of Athanasius : Likewise that, which, conformable thereunto, is agreed upon by the ancient fathers.

X. *That Jesus Christ is true and eternal God.*

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of God begotten from eternity, not made nor created, (for then he should be a creature) but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory*, equal unto him in all things. Who is the Son of God, not only from the time that he assumed our nature, but from all eternity, as these testimonies, when compared together, teach us. Moses saith, that *God created the world* ; and John saith, that *all things were made by that word*, which he calleth God : And the Apostle saith, that *God made the worlds by his Son*. Likewise, that *God created all things by Jesus Christ*.—Therefore it must needs follow, that he, who is called God, the Word, the Son, and Jesus Christ, did exist at that time when all things were created by him. Therefore the prophet Micah saith, *his goings forth have been from of old, from everlasting*. And the apostle ; *he hath neither beginning of days, nor end of life* : He therefore is that true eternal, and almighty God, whom we invoke, worship, and serve.

XI. *That the Holy Ghost is true and eternal God.*

We believe and confess also, that the Holy Ghost, from eternity, proceeds from the Father and Son ; and therefore neither is made, created, nor begotten, but only proceedeth from both ; who in order is the third person of the holy trinity ; of one and the same essence, majesty and glory with the Father, and the Son : and therefore, is the true and eternal God, as the holy scripture teaches us.

XII. Of the Creation.

We believe, that the Father, by the word, that is, by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He hath also created the angels good, to be his messengers, and to serve his elect; some of whom are fallen from that excellency, in which God created them, into everlasting perdition: and the others have, by the grace of God, remained steadfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all: and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII. Of Divine Providences.

We believe that the same God, after he had created all things, did not forsake them, or give them up to fortune or chance, but that he rules and governs them, according to his holy will, so that nothing happens in this world without his appointment: nevertheless, God neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And, as to what he doth surpassing human understanding, we will not curiously inquire into, farther than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which he has revealed to us in his word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head (for they are all numbered)

nor a sparrow can fall to the ground, without the will of our Father, in whom we do entirely trust, being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who say that God regards nothing, but leaves all things to chance.

XIV. *Of the creation and fall of Man, and his incapacity to perform what is truly good.*

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeably to the will of God. But being in honour, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life, which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which, however, are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehendeth it not*: where St. John calleth men darkness. Therefore we reject all that is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, *no man can come to me, except the Father, which hath sent me, draw him*? Who will glory in his own will, who understands, that to be carnally minded, is enmity against God? Who can speak of his knowledge, since *the natural man receiveth not the things of the spirit of God*? In short, who dare suggest any thoughts, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of God? And therefore what the apostle saith ought justly to be held sure and firm, *that God worketh in us both to will and to do of his good pleasure*. For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man: which he teaches us, when he saith, *without me ye can do nothing*.

XV. *Of original Sin.*

We believe that, through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of

the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woful source, as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation

XVI. *Of eternal Election.*

We believe that all the posterity of Adam, being thus fallen into perdition and ruin, by the sin of our first parents, God then did manifest himself such as he is; that is to say, *merciful and just*: *Merciful*, since he delivers and preserves from this perdition all, whom he in his eternal and unchangeable council, of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works: *Just*, in leaving others in the fall and perdition wherein they have involved themselves.

XVII. *Of the recovery of fallen Man.*

We believe that our most gracious God, in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him, when he trembling fled from his presence, promising him that he would give his Son, who should be *made of a woman, to bruise the head of the serpent*, and make him happy.

XVIII. *Of the incarnation of Jesus Christ.*

We confess therefore that God did fulfil the promise, which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only begotten and eternal Son, "who took upon him the form of a servant, and became like unto man, really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man. And did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him, to save both.

Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become a partaker of the flesh and blood of the children; that he is a fruit of the loins of David after the flesh; made of the seed of David according to the flesh; a fruit of the womb of the Virgin Mary, made of a woman; a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah; descended from the Jews according to the flesh: of the seed of Abraham, since he took upon him the seed of Abraham, "and became like unto his brethren in all things sin excepted:" so that in truth he is our **IMMANUEL**, that is to say, God with us.

XIX. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son is inseparably united and connected with the human nature; so that there are not two Sons of God, nor two persons, but two natures united in one single person: yet, that each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body: And though he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; for as much as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that, which, he when dying commended into the hands of his Father, was a real human spirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he lay in the grave: And the Godhead did not cease to be in him, any more than it did when he was an infant, though it did not so clearly manifest itself for a while. Wherefore we confess, that he is **VERY GOD**; and **VERY MAN**; very God by his power to conquer death; and very man that he might die for us according to the infirmity of his flesh.

XX. *That God hath manifested his justice and mercy in Christ.*

We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his

mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI. Of the satisfaction of Christ, our only high priest, for us.

We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchisedec. Who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, by offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins; as the prophet had foretold. For it is written, "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed: He was brought as a lamb to the slaughter, and numbered with the transgressors:" and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, "he restored that which he took not away, and suffered the just for the unjust," as well in his body as soul, feeling the terrible punishment which our sins had merited; inasmuch "that his sweat became like unto drops of blood falling on the ground." He called out, "my God, my God, why hast thou forsaken me?" And hath suffered all this for the remission of our sins.—Wherefore we justly say with the Apostle Paul, "that we know nothing, but Jesus Christ, and him crucified; we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord:" in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of God, Jesus, that is to say, SAVIOUR, because he should save his people from their sins.

XXII. Of our justification through faith in Jesus Christ.

We believe that, to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ, with all his merits, appropriates him, and seeks nothing more besides him. For it must needs follow, either that all things, which are requisite to our salvation, are not in Jesus Christ, or if all things are in him, that then those, who possess Jesus Christ through faith, have complete salvation in him.—Therefore, for any to assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy; for hence it would follow, that Christ was but half a

Saviour. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.* However, to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument, with which we embrace Christ our Righteousness. But Jesus Christ, imputing to us all his merits, and so many holy works, which he hath done for us, and in our stead, is our Righteousness. And faith is an instrument, that keeps us in communion with him in all his benefits, which, when become ours, are more than sufficient to acquit us of our sins.

XXIII. *That our justification consists in the forgiveness of sin, and the imputation of Christ's righteousness.*

We believe that our salvation consists in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied: as David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, *that we are justified freely, by his grace, through the redemption which is in Jesus Christ.* And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him: this is sufficient to cover all our iniquities, and to give us confidence, in approaching to God; freeing the conscience of fear, terror, and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig-leaves.—And verily, if we should appear before God, relying on ourselves, or on any other creature, though ever so little, we should, alas! be consumed. And therefore every one must pray with David; *O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin.—Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do any thing out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man: for we do not speak of a vain faith; but of such a faith, which is called in scripture, *a faith*

that worketh by love, which excites man to the practice of those works, which God has commanded in his word. Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God, for as much as they are all sanctified by his grace: Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works, otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. Therefore we do good works, but not to merit by them, (for what can we merit) nay, we are beholden to God for the good works we do, and not he to us, *since it is he that worketh in us both to will and to do of his good pleasure*. Let us therefore attend to what is written, *when ye shall have done all these things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do*. In the mean time, we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover, though we do good works, we do not found our salvation upon them; for we can do no work but what is polluted by our flesh, and also punishable; and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and poor consciences be continually vexed, if they relied not on the merits of the suffering and death of our Saviour.

XXV. *Of the abolishing of the Ceremonial Law.*

We believe, that the ceremonies and figures of the law ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst Christians; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the mean time, we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

XXVI. *Of Christ's intercession.*

We believe that we have no access unto God, than alone through the only mediator and advocate Jesus Christ, the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in hea-

ven or on earth, who loveth us more than Jesus Christ; *who though he was in the form of God, yet made himself of no reputation, and took upon him the form of a man, and of a servant for us, and was made like unto his brethren in all things.* If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one who hath power and majesty, who is there that hath so much of both as *he who sits at the right hand of his Father*, and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of God? Therefore it was only through distrust that this practice of dishonouring instead of honouring the saints was introduced, doing that, which they never have done, nor required, but have on the contrary steadfastly rejected according to their bounden duty, as appears by their writings. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on account of our own unworthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle to remove this foolish fear, or rather mistrust from us, justly saith, that *Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people.* For in that he himself hath suffered, being tempted, he is able to succour them that are tempted; and further to encourage us, he adds, seeing then that we have a great high priest, that is passed into the heavens, *Jesus the Son of God, let us hold fast our profession.* For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The same apostle saith, that we have boldness to enter into the holiest, by the blood of Jesus; let us draw near (saith he) with a true heart in full assurance of faith, &c. Likewise, Christ hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. What more can be required? since Christ himself saith, *I am the way, and the truth, and the life; no man cometh unto the Father but by me.* To what purpose should we then seek another advocate, since it hath pleased God, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him; for God well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only mediator, as we

are taught in the Lord's prayer; being assured that whatever we ask of the Father in his name, will be granted us.

XXVII. *Of the Catholic Christian Church.*

We believe and profess one catholic or universal church, which is an holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by his blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which, without subjects, cannot be. And this holy church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appear very small, and in the eyes of men, to be reduced to nothing: as during the perilous reign of Achab, *the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal.* Furthermore this holy church is not confined, bound, or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true Church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it; maintaining the unity of the church; submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ; and as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them.— And that this may be the more effectually observed, it is the duty of all believers, according to the word of God, to separate themselves from all those, who do not belong to the church, and to join themselves to this congregation, where-soever God hath established it, even though the magistrates and edicts of princes were against it; yea, though they should suffer death or any other corporal punishment. Therefore all those, who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

XXIX. *Of the marks of the true Church, and wherein she differs from the false Church.*

We believe, that we ought diligently and circumspectly to discern from the word of God, which is the true church, since

all sects which are in the world assume to themselves the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: but we say that the body and communion of the true church, must be distinguished from all sects, who call themselves the church. The marks, by which the true church is known, are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin: In short, if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to separate himself. With respect to those, who are members of the church, they may be known by the marks of Christians, namely, by faith; and when they have received Jesus Christ the only Saviour, they avoid sin, follow after righteousness, love the true God and their neighbour, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge to the blood, death, passion, and obedience of our Lord Jesus Christ, "in whom they have remission of sins, through faith in him." As for the false church, she ascribes more power and authority to herself and her ordinances, than the word of God, and will not submit herself to the yoke of Christ.—Neither does she administer the sacraments, as appointed by Christ in his word, but adds to and takes from them, as she thinks proper; she relieth more upon men than upon Christ; and persecutes those, who live holily according to the word of God, and rebuke her for her errors, covetousness, and idolatry. These two churches are easily known and distinguished from each other.

XXX. Concerning the government of, and offices in the Church.

We believe, that this true church must be governed by the spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors, to preach the word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the church: that by these means the true religion may be preserved, and the true doctrine everywhere propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means every thing will be carried on in the church with

good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

XXXI. Of the Ministers, Elders, and Deacons.

We believe, that the ministers of God's word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order, which the word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only head of the church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's word, and the elders of the church, very highly for their work's sake, and be at peace with them without murmuring, strife or contention, as much as possible.

XXXII. Of the order and discipline of the Church.

In the mean time we believe, though it is useful and beneficial, that those, who are rulers of the church, institute and establish certain ordinances among themselves for maintaining the body of the church; yet they ought studiously to take care, that they do not depart from those things, which Christ, our only master, hath instituted. And therefore, we reject all human inventions, and all laws, which man would introduce into the worship of God, thereby to bind and compel the conscience, in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the word of God.

XXXIII. Of the sacraments.

We believe, that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that, which he signifies to us by his word, and that which he worketh

inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover, we are satisfied with the number of sacraments, which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism, and the holy supper of our Lord Jesus Christ.

XXXIV. *Of holy baptism.*

We believe and confess that Jesus Christ, who is the end of the law, hath made an end, by the shedding of his blood, of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin: and that he, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him, whose ensign and banner we bear: and serves as a testimony unto us, that he will for ever be our gracious God and Father. Therefore he has commanded all those, who are his, to be baptised with pure water, "in the name of the Father, and of the Son, and of the Holy Ghost:" Thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptised, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God; who is our Red Sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness; putting on us the new man, and putting off the old man with all his deeds:—Therefore, we believe, that every man, who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us, at the time when the water is poured

upon us, and received by us, but also through the whole course of our life; therefore, we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised upon the same promises, which are made unto our children. And, indeed, Christ shed his blood no less for the washing of the children of the faithful, than for adult persons; and, therefore, they ought to receive the sign and sacrament of that, which Christ hath done for them; as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason, Paul calls baptism the circumcision of Christ.

XXXV. Of the Holy Supper of our Lord Jesus Christ.

We believe and confess that our Saviour Jesus Christ did ordain and institute the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church.—Now those, who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: the other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit.—Christ, that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now, as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us

the use of his sacraments in vain, so he works in us all that he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not, when we say, that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet doth he not, therefore, cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: the ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament. As Judas and Simon the sorcerer, both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving; making there confession of our faith, and of the Christian religion. Therefore, no one ought to come to this table, without having previously rightly examined himself; lest by eating of this bread and drinking of this cup, he eat and drink judgment to himself. In a word, we are excited by the use of this holy sacrament, to a fervent love towards God, and our neighbour. Therefore, we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: and affirm that we ought to rest satisfied with the ordinance, which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoken.

XXXVI. *Of Magistrates.*

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes, and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose he hath invested the magistracy with the sword, *for the punishment of evildoers, and for the protection of them that do well.* And their

office is, not only to have regard unto, and watch for the welfare of the civil state; but also that they protect the sacred ministry; and thus may remove and prevent all idolatry and false worship; that the kingdom of antichrist may be thus destroyed, and the kingdom of Christ promoted. They must therefore countenance the preaching of the word of the gospel every where, that God may be honoured and worshipped by every one, as he commands in his word. Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates; to pay tribute, to show due honour and respect to them, and to obey them in all things which are not repugnant to the word of God; to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the anabaptists and other seditious people, and in general all those, who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods, and confound that decency and good order, which God hath established among men.

XXXVII. Of the Last Judgment.

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty to declare himself judge of the quick and the dead; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great judge, both men and women and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those, who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give an account of every idle word they have spoken, which the world only counts amusement and jest; and then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment, is justly terrible, and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and the elect; because then their full deliverance shall be perfected, and there they shall receive the fruits of their

labour and trouble, which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed, and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and being immortal, shall be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary, the faithful and elect shall be crowned with glory and honour; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes; and their cause, which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward, the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. *Amen.*
 Even so, come Lord Jesus. Rev. xxii. 20.

CANONS,

RATIFIED IN THE NATIONAL SYNOD OF THE REFORMED CHURCH,

Held at Dordrecht, in the years 1618 and 1619.

FIRST HEAD OF DOCTRINE.

Of Divine Predestination.

Article I. As all men have sinned in Adam, lie under the curse, and are obnoxious to eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the apostle. Rom. iii. 19, "that every mouth may be stopped, and all the world may become guilty before God." And verse 23, "for all have sinned, and come short of the glory of God." And Rom. vi. 23, "for the wages of sin is death."

Art. II. But in this the love of God was manifested, that he sent his only begotten Son into the world, that whosoever

believeth on him should not perish, but have everlasting life. 1 John iv. 9. John iii. 16.

Art. III. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings, to whom he will, and at what time he pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. Rom. x. 14, 15. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Art. IV. The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Saviour by a true and living faith, are by him delivered from the wrath of God, and from destruction, and have the gift of eternal life conferred upon them.

Art. V. The cause or guilt of this unbelief as well as of all other sins, is no wise in God, but in man himself: whereas faith in Jesus Christ, and salvation through him is the free gift of God, as it is written, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. "And unto you it is given in the behalf of Christ, not only to believe on him," &c. Phil. i. 29.

Art. VI. That some receive the gift of faith, from God, and others do not receive it, proceeds from God's eternal decree, "Nor known unto God are all his works from the beginning of the world." Acts xv. 18. Eph. i. 11. According to which decree, he graciously softens the hearts of the elect, however obstinate, and inclines them to believe; while he leaves the non-elect in his just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men, equally involved in ruin; or that decree of election and reprobation, revealed in the word of God, which though men of perverse, impure and unstable minds, wrest to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Art. VII. Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath, out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and head of the elect, and the foundation of Salvation.

This elect number, though by nature neither better nor

more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by him, and effectually to call and draw them to his communion by his word and Spirit, to bestow upon them true faith, justification and sanctification; and having powerfully preserved them in the fellowship of his Son, finally, to glorify them for the demonstration of his mercy, and for the praise of the riches of his glorious grace; as it is written, "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. i. 4, 5, 6. And elsewhere, "Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom. viii. 30.

Art. VIII. There are not various decrees of election, but one and the same decree respecting all those; who shall be saved, both under the old and new testament: since the scripture declares the good pleasure, purpose and counsel of the divine will to be one, according to which he hath chosen us from eternity, both to grace and to glory, to salvation and the way of salvation, which he hath ordained that we should walk therein.

Art. IX. This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the pre-requisite, cause or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, &c., therefore election is the fountain of every saving good; from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle. "He hath chosen us (not because we were) but that we should be holy, and without blame, before him in love." Eph. i. 4.

Art. X. The good pleasure of God is the sole cause of this gracious election; which doth not consist herein, that God foreseeing all possible qualities of human actions, elected certain of these as a condition of salvation; but that he was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to himself, as it is written, "For the children being not yet born, neither having done any good or evil," &c. "It was said (namely to Rebecca) the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Rom: ix. 11, 12, 13. "And as many as were ordained to eternal life believed." Acts xiii. 48.

Art. XI. And as God himself is most wise, unchangeable, omniscient and omnipotent, so the election made by him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished.

Art. XII. The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God; but by observing in themselves with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the word of God—such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, &c.

Art. XIII. The sense and certainty of this election afford to the children of God, additional matter for daily humiliation before him, for adoring the depth of his mercies, and rendering grateful returns of ardent love to him, who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands, or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption, or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

Art. XIV. As the doctrine of divine election by the most wise counsel of God, was declared by the prophets, by Christ himself, and by the apostles, and is clearly revealed in the scriptures both of the old and new testament; so it is still to be published in due time and place in the church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy name, and for enlivening and comforting his people, without vainly attempting to investigate the secret ways of the Most High.

Art. XV. What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred scripture, that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of his sovereign, most just, irreprehensible and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in his just judgment to follow their own ways, at last for the declaration of his justice, to condemn and punish them for ever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin, (the very thought

of which is blasphemy) but declares him to be an awful, ir reprehensible, and righteous judge and avenger.

Art. XVI. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavour after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation, who, though they seriously desire to be turned to God, to please him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith, to which they aspire; since a merciful God has promised that he will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those, who, regardless of God and of the Saviour Jesus Christ, have wholly given themselves up to the cares of the world, and the pleasures of the flesh, so long as they are not seriously converted to God

Art. XVII. Since we are to judge of the will of God, from his word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace. in which they, together with the parents, are comprehended godly parents have no reason to doubt of the election and salvation of their children, whom it pleaseth God to call out of this life in their infancy.

Art. XVIII. To those who murmur at the free grace of election, and just severity of reprobation, we answer with the apostle: "Nay, but, O man, who art thou that repliest against God?" Rom. ix. 30. And quote the language of our Saviour, "Is it not lawful for me to do what I will with mine own?" Mat. xx. 15. And therefore with holy adoration of these mysteries, we exclaim in the words of the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever.—Amen."

SECOND HEAD OF DOCTRINE.

Of the death of Christ, and the redemption of men thereby.

Art. I. God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in his word) that our sins committed against his infinite majesty should be punished, not only with temporal, but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

Art. II. Since therefore we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, he hath been pleased of his infinite mercy to give his only begotten Son, for our surety, who was made sin, and became a curse for us and in our stead, that he might make satisfaction to divine justice on our behalf.

Art. III. The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

Art. IV. This death derives its infinite value and dignity from these considerations; because the person who submitted to it was not only really man, and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and Holy Spirit, which qualifications were necessary to constitute him a Saviour for us; and because it was attended with a sense of the wrath and curse of God due to us for sin.

Art. V. Moreover the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel.

Art. VI. And, whereas many who are called by the gospel, do not repent, nor believe in Christ, but perish in unbelief; this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

Art. VII. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God

given them in Christ from everlasting, and not to any merit of their own.

Art. VIII. For this was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer upon them faith, which together with all the other saving gifts of the holy Spirit, he purchased for them by his death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in his own presence for ever.

Art. IX. This purpose proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell: so that the elect in due time may be gathered together into one, and that there never may be wanting a church composed of believers, the foundation of which is laid in the blood of Christ, which may steadfastly love, and faithfully serve him as their Saviour, who as a bridegroom for his bride, laid down his life for them upon the cross, and which may celebrate his praises here and through all eternity.

THIRD AND FOURTH HEADS OF DOCTRINE.

Of the corruption of man, his conversion to God, and the manner thereof.

Art. I. MAN was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright; all his affections pure; and the whole Man was holy: but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts; and on the contrary entailed on

himself blindness of mind, horrible darkness, vanity and perverseness of judgment; became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

Art. II. Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original Parent, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.

Art. III. Therefore all men are conceived in sin, and by nature children of wrath, incapable of any saving good, prone to evil, dead in sin, and in bondage thereto; and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, nor to dispose themselves to reformation.

Art. IV. There remain however in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God, and to true conversion, that he is incapable of using it aright even in things natural and civil. Nay farther, this light, such as it is, man in various ways renders wholly polluted, and holds it in unrighteousness; by doing which he becomes inexcusable before God.

Art. V. In the same light are we to consider the law of the decalogue, delivered by God to his peculiar people the Jews, by the hands of Moses. For though it discovers the greatness of sin, and more and more convinces man thereof, yet as it neither points out a remedy, nor imparts strength to extricate him from misery, and thus being weak through the flesh, leaves the transgressor under the curse, man cannot by this law obtain saving grace.

Art. VI. What therefore neither the light of nature, nor the law could do, that God performs by the operation of his holy Spirit through the word or ministry of reconciliation: which is the glad tidings concerning the Messiah, by means whereof, it hath pleased God to save such as believe, as well under the old, as under the new testament.

Art. VII. This mystery of his will, God discovered to but a small number under the old testament; under the new, he reveals himself to many, without any distinction of people. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their making a better use of the light of nature, but results wholly

from the sovereign good pleasure and unmerited love of God. Hence they, to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, not curiously to pry into the severity and justice of God's judgments displayed in others, to whom this grace is not given.

Art. VIII. As many as are called by the gospel, are unfeignedly called. For God hath most earnestly and truly declared in his word, what will be acceptable to him; namely, that all who are called, should comply with the invitation. He moreover seriously promises eternal life and rest, to as many as shall come to him, and believe on him.

Art. IX. It is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel, and confers upon them various gifts, that those who are called by the ministry of the word, refuse to come, and be converted: the fault lies in themselves; some of whom when called, regardless of their danger, reject the word of life; others, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the word by perplexing cares, and the pleasures of this world, and produce no fruit.—This our Saviour teaches in the parable of the sower. Matt. xiii.

Art. X. But that others who are called by the gospel, obey the call, and are converted, is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others, equally furnished with grace sufficient for faith and conversion, as the proud heresy of Pelagius maintains; but it must be wholly to God, who as he hath chosen his own from eternity in Christ, so he confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of his own Son, that they may show forth the praises of him, who hath called them out of darkness into his marvellous light; and may glory not in themselves, but in the Lord, according to the testimony of the apostles in various places.

Art. XI. But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, he quickens, from

being evil, disobedient, and refractory; he renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

Art. XII. And this is the regeneration so highly celebrated in scripture, and denominated a new creation; a resurrection from the dead; a making alive, which God works in us without our aid. But this is no wise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation, that after God has performed his part, it still remains in the power of man to be regenerated or not, to be converted, or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious and ineffable; not inferior in efficacy to creation, or the resurrection from the dead, as the scripture inspired by the author of this work declares; so that all in whose hearts God works in this marvellous manner, are certainly, infallibly and effectually regenerated, and do actually believe.—Whereupon the will thus renewed, is not only actuated and influenced by God, but in consequence of this influence, becomes itself active. Wherefore also, man is himself rightly said to believe and repent, by virtue of that grace received.

Art. XIII. The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing, that by this grace of God they are enabled to believe with the heart, and love their Saviour.

Art. XIV. Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure; but because it is in reality conferred, breathed, and infused into him; nor even because God bestows the power or ability to believe, and then expects that man should, by the exercise of his own free will, consent to the terms of salvation, and actually believe in Christ; but because he who works in man both to will and to do, and indeed all things in all, produces both the will to believe, and the act of believing also.

Art. XV. God is under no obligation to confer this grace upon any; for how can he be indebted to man, who had no previous gift to bestow, as a foundation for such recompense? Nay, who has nothing of his own but sin and falsehood? He therefore who becomes the subject of this grace, owes eternal gratitude to God, and gives him thanks for ever. Whoever is not made partaker thereof, is either altogether regardless of these spiritual gifts, and satisfied with his own condition; or, is in no apprehension of danger, and vainly boasts the possession of that which he has not. With respect to those, who make an external profession of faith, and live regular

lives, we are bound after the example of the Apostles to judge and speak of them in the most favourable manner. For the secret recesses of the heart are unknown to us. And as to others, who have not yet been called, it is our duty to pray for them to God, who calls the things that are not, as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if we had made ourselves to differ.

Art. XVI. But as man by the fall did not cease to be a creature, endowed with understanding and will, nor did sin which pervaded the whole race of mankind, deprive him of the human nature, but brought upon him depravity, and spiritual death; so also this grace of regeneration, does not treat men as senseless stocks and blocks, nor takes away their will and its properties, neither does violence thereto; but spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it: that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign; in which the true and spiritual restoration and freedom of our will consist. Wherefore, unless the admirable author of every good work wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuse of which, in a state of innocence, he plunged himself into ruin.

Art. XVII. As the almighty operation of God, whereby he prolongs and supports this our natural life, does not exclude but requires the use of means, by which God of his infinite mercy and goodness hath chosen to exert his influence: so also the beforementioned supernatural operation of God, by which we are regenerated, in no wise excludes, or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration, and food of the soul. Wherefore as the apostles, and teachers who succeeded them, piously instructed the people concerning this grace of God, to his glory, and the abasement of all pride, and in the mean time however neglected not to keep them by the sacred precepts of the gospel in the exercise of the word, sacraments and discipline: so even to this day, be it far from either instructors or instructed to presume to tempt God in the Church, by separating what he of his good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is his work advanced; to whom alone all the glory both of means, and of their saving fruit and efficacy, is for ever due. *Amen.*

FIFTH HEAD OF DOCTRINE.

Of the Perseverance of the Saints.

Art. I. Whom God calls, according to his purpose, to the communion of his Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, he delivers also from the dominion and slavery of sin in this life; though not altogether from the body of sin, and from the infirmities of the flesh, so long as they continue in this world.

Art. II. Hence spring daily sins of infirmity, and hence spots adhere to the best works of the saints; which furnish them with constant matter for humiliation before God, and flying for refuge to Christ crucified; for mortifying the flesh more and more by the spirit of prayer, and by holy exercises of piety; and for pressing forward to the goal of perfection, till being at length delivered from this body of death, they are brought to reign with the Lamb of God in heaven.

Art. III. By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace, if left to their own strength. But God is faithful, who having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end.

Art. IV. Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in a state of grace, yet converts are not always so influenced and actuated by the Spirit of God, as not in some particular instances sinfully to deviate from the guidance of divine grace, so as to be seduced by, and comply with the lusts of the flesh; they must therefore be constant in watching and prayer, that they be not led into temptation. When these are neglected, they are not only liable to be drawn into great and heinous sins, by Satan, the world and the flesh, but sometimes by the righteous permission of God actually fall into these evils. This, the lamentable fall of David, Peter, and other saints described in holy scripture, demonstrates.

Art. V. By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose the sense of God's favour, for a time, until on their returning into the right way by serious repentance, the light of God's fatherly countenance again shines upon them.

Art. VI. But God, who is rich in mercy, according to his unchangeable purpose of election, does not wholly withdraw

the holy Spirit from his own people, even in their melancholy falls; nor suffers them to proceed so far as to lose the grace of adoption, and forfeit the state of justification, or to commit the sin unto death; nor does he permit them to be totally deserted, and to plunge themselves into everlasting destruction.

Art. VII. For in the first place, in these falls he preserves in them the incorruptible seed of regeneration from perishing, or being totally lost; and again, by his word and Spirit, certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favour of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own salvation with fear and trembling.

Art. VIII. Thus, it is not in consequence of their own merits, or strength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and perish finally in their backslidings; which, with respect to themselves, is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since his counsel cannot be changed, nor his promise fail, neither can the call according to his purpose be revoked, nor the merit, intercession and preservation of Christ be rendered ineffectual, nor the sealing of the holy Spirit be frustrated or obliterated.

Art. IX. Of this preservation of the elect to salvation, and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion, that they ever will continue true and living members of the church; and that they experience forgiveness of sins, and will at last inherit eternal life.

Art. X. This assurance, however, is not produced by any peculiar revelation contrary to, or independent of the word of God; but springs from faith in God's promises, which he has most abundantly revealed in his word for our comfort; from the testimony of the holy Spirit, witnessing with our spirit, that we are children and heirs of God, Rom. viii. 16; and lastly, from a serious and holy desire to preserve a good conscience, and to perform good works. And if the elect of God were deprived of this solid comfort, that they shall finally obtain the victory; and of this infallible pledge or earnest of eternal glory, they would be of all men the most miserable.

Art. XI. The scripture moreover testifies, that believers in this life have to struggle with various carnal doubts, and that under grievous temptations they are not always sensible of this full assurance of faith, and certainty of persevering.

But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape, that they may be able to bear it; 1 Cor. x. 13, and by the holy Spirit again inspires them with the comfortable assurance of persevering.

Art. XII. This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that on the contrary, it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering, and in confessing the truth, and of solid rejoicing in God: so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of scripture, and the examples of the saints.

Art. XIII. Neither does renewed confidence of persevering produce licentiousness, or a disregard to piety in those who are recovered from backsliding; but it renders them much more careful and solicitous to continue in the ways of the Lord, which he hath ordained, that they who walk therein may maintain an assurance of persevering, lest by abusing his Fatherly kindness, God should turn away his gracious countenance from them, to behold which is to the godly dearer than life; the withdrawing whereof is more bitter than death; and they in consequence hereof should fall into more grievous torments of conscience.

Art. XIV. And as it hath pleased God, by the preaching of the gospel, to begin this work of grace in us, so he preserves, continues, and perfects it by the hearing and reading of his word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, as well as by the use of the sacraments.

Art. XV. The carnal mind is unable to comprehend this doctrine of the perseverance of the saints, and the certainty thereof; which God hath most abundantly revealed in his word, for the glory of his name, and the consolation of pious souls, and which he impresses upon the hearts of the faithful: Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it; but the spouse of Christ hath always most tenderly loved and constantly defended it, as an inestimable treasure: and God, against whom neither counsel nor strength can prevail, will dispose her to continue this conduct to the end. Now, to this one God, Father, Son, and Holy Spirit, be honour and glory, for ever.
Amen.

CONCLUSION.

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine, the Synod judges to be drawn from the word of God, and to be agreeable to the confessions of the Reformed churches. Whence it clearly appears, that some, whom such conduct by no means became have violated all truth, equity, and charity, in wishing to persuade the public,

"That the doctrine of the Reformed churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil, and the strong hold of Satan, where he lies in wait for all; and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and therefore, that they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches, that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation; and, has created them for this very purpose; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell; so that, neither baptism, nor the prayers of the church at their baptism, can at all profit by them." And many other things of the same kind, which the Reformed churches not only do not acknowledge, but even detest with their whole soul. Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Saviour Jesus Christ, to judge of the faith of the Reformed churches, not from the calumnies which, on every side, are heaped upon it; nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted, and wrested to a meaning quite foreign to their intention; but from the public confes-

sions of the churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves, to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions, of so many churches, for distressing the consciences of the weak; and for labouring to render suspected the society of the truly faithful. Finally, this Synod exhorts all their brethren in the gospel of Christ, to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse, as in writing, to the glory of the Divine Name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the scripture, according to the analogy of faith, not only their sentiments, but also their language; and, to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the holy scriptures; and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth, bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful minister of his word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. *Amen.*

That this is our faith and decision, we certify by subscribing our names.

Here follow the names, not only of PRESIDENT, ASSISTANT PRESIDENT, and SECRETARIES of the Synod, and of the PROFESSORS OF THEOLOGY in the Dutch Churches; but of all the MEMBERS who were deputed to the Synod, as the Representatives of their respective Churches; that is, of the Delegates from, Great Britain, the Electoral Palatinate, Hessia, Switzerland, Wetteraw,—the Republic and Church of Geneva,—The Republic and Church of Bremen,—The Republic and Church of Emden,—The Duchy of Gelderland, and of Zutphen,—South Holland,—North Holland,—Zealand,—The province of Utrecht,—Frisland,—Transylvania,—The State of Groningen and Omland,—Drent.—The French Churches.

**THE LITURGY
OF THE REFORMED DUTCH CHURCH;
OR, THE FORMS USED THEREIN.**

I. Of Public Prayer.—II. Of the Administration of the Holy Sacraments.—III. Of the Exercise of Church Discipline.—IV. Of the Ordination of Church Officers.—V. Of the Celebration of Marriage.—VI. Of Comforting the Sick.

*Christian Prayers to be used in the Assembly of
the Faithful, and on other occasions.*

A Prayer on the Lord's Day, before Sermon.

O ETERNAL God, and most merciful Father, we humbly prostrate ourselves before thy high majesty, against which we have so often and grievously offended; and acknowledge, if thou shouldst enter into judgment with us, that we have deserved nothing but eternal death: for besides that we all are by original sin, unclean in thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against thee and our neighbour, dwell within us; we have also indeed, frequently and without end, transgressed thy precepts, neglected what thou hast commanded us, and done what thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against thee, which we acknowledge, and are heartily sorry for; nay, we confess to our shame, and to the praise of thy mercy towards us, that our sins are more than the hairs of our head, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards heaven, to pour out our prayers

before thee. Nevertheless, O Lord God, and merciful Father, knowing that thou dost not desire the death of a sinner, but that he may turn from his wickedness and live; and that thy mercy is infinite, which thou showest unto those, who return to thee; we heartily call upon thee, trusting in our Mediator Jesus Christ, who is that Lamb of God, that taketh away the sins of the world, and we beseech thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake. Wash us in the pure fountain of his blood, that we may become clean and white as snow. Cover our nakedness with his innocence and righteousness, for the glory of thy name's sake: clear our understanding of all blindness, and our hearts of all hardness and pride. Open the mouth of thy servant at present, and replenish him with thy wisdom and knowledge, that he may purely and confidently set forth thy word; prepare also our hearts, that we may hear, understand, and keep the same; write thy laws (according to thy promise) in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of thy name, and to the edification of thy church. O gracious Father, we ask for, and desire all these things in the name of Jesus Christ, who has taught us thus to pray—OUR FATHER, &c.

A Prayer on the Lord's Day, after Sermon.

ALMIGHTY and merciful God, we acknowledge in ourselves, and confess before thee, as the truth is, that we are not worthy to lift up our eyes towards heaven, and to present our prayers before thee, if thou shouldst respect our merits and worthiness: for our consciences accuse us, and our sins bear witness against us; we also know, that thou art a righteous judge, punishing the sins of those, who transgress thy commandments.

But, O Lord, since thou hast commanded us to call upon thee in all times of necessity, and hast of thine ineffable mercy promised to hear our prayers, not because of our merits (which are none) but for the merits of our Lord Jesus Christ, whom thou hast appointed to be our Mediator and Advocate ; wherefore, we forsake all other help, and take our refuge to thy mercy alone.

Especially, O Lord, besides the innumerable benefits, which thou showest to all mankind in general on earth, thou hast in particular bestowed manifold favours on us, which we are not capable to comprehend or express : for thou hast delivered us from the woful slavery of the devil, and all idolatry, wherein we were held, and hast brought us to the light of thy truth, and to the knowledge of thy Holy Gospel. On the contrary, we have by our ingratitude been regardless of these thy benefits, we have departed from thee, and have followed our own devices, not honouring thee as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended thee, and can expect nothing else than everlasting death and damnation, if thou shouldst deal with us according to our deserts. Yea, we also perceive, O Lord, by the chastisement, which thou daily art inflicting on us, that thou art justly displeased with us. For since thou art just, thou wilt punish no man without cause, and we also see thine hand stretched out, further to punish us. But though thou didst punish us more severely than thou hast hitherto done, nay, though all the plagues fell upon us, wherewith thou didst visit the sins of thy people Israel, we must still confess that thou wouldst do us no injustice. But, O Lord, thou art our God, and we are but dust and ashes : Thou art our Creator, and we are thy handy work : thou art our Shepherd, and we are thy sheep : thou art our Redeemer, and we are those whom thou hast redeemed. Thou art our Father, and we are thy chil-

dren and heirs. Therefore, do not punish us in thine anger, but chastise us mercifully, and preserve that work, which thou hast of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Israel frequently offended thee, and thou didst justly punish them; but as oft as they turned themselves again to thee, thou didst always mercifully receive them into favour. And though their sins and transgressions were ever so great, thou didst always avert thy wrath and punishment prepared for them, by reason of the covenant which thou hadst made with thy servants, Abraham, Isaac, and Jacob; so that thou never hast refused to hear the prayers of thy people. And we have of thy mercy even that same covenant, which thou hast erected in the hand of Jesus Christ our Mediator, between thee and all believers; nay, it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves, and all human assistance, we fly for succour to this blessed covenant of grace, by means whereof our Lord Jesus Christ (having offered his body once on the cross as a perfect sacrifice for us) hath reconciled us with thee for ever. Therefore, O Lord, look upon the face of thine anointed, and not on our sins, that thine anger may be appeased by his intercession. And cause thy face to shine on us to our joy and salvation. Take us henceforth into thy holy guidance and protection, and govern us by thy holy Spirit, who, daily more and more mortifying our flesh with all its lusts, renews us to a better life, and produces in us fruits of true faith, that hereby thy name may be glorified and praised to all eternity, and that we despising all transitory things, may with an ardent desire fix our thoughts only on things heavenly.

And inasmuch as it is thy pleasure that we should pray for all mankind, we beseech thee, to extend thy

blessings on the doctrine of thy Holy Gospel, that it may be preached and accepted every where; that the whole world may be filled with thy saving knowledge; that the ignorant may be converted, the weak strengthened; that every one not only in word, but also in deed, may magnify and sanctify thy holy name. Send forth, for this end, faithful labourers in thy harvest.— And also replenish them with thy grace, that they may faithfully serve before thee. On the contrary utterly destroy all false teachers, ravenous wolves, and hirelings, who seek their own honour and advantage, and not the glory of thy holy name, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all thy Christian churches spread over the face of the earth, in unity of true faith, and in godliness of life, that thy kingdom may daily increase, and that of Satan be destroyed, till thy kingdom is perfected, when thou shalt be all in all.

Particularly we pray for these United States of America; keep them under thy holy protection; prosper them in their agriculture, manufactures, commerce and literature; and let their civil and religious rights be preserved inviolate to the latest posterity.

Bless and long preserve thy servant, the President of the United States. Bless the Vice-President; the Senate and House of Representatives, when in congress assembled. Bless all placed in authority throughout the states, and especially in the state wherein we reside; the Governor of the state, the Magistrates, and all others entrusted with powers, either legislative or executive.—Replenish them with all thy grace and heavenly gifts, each in his respective calling and state, wherein thou hast placed him, that they may wisely govern, and strenuously protect the people, whom thou hast committed to their care, faithfully defend thy worship and rightly administer justice: preside with thy Holy Spirit in their assemblies, that in all cases they may resolve nothing, but what is good and be-

coming, and let the laws be happily executed ; that these United States being preserved from all enemies, the evil doers punished, and the just protected, thy name thereby may be praised, and the kingdom of the King of kings, Christ Jesus, promoted : and that we may lead a quiet and peaceable life in all godliness and honesty. Moreover we pray for our brethren, who are under persecution or tyranny ; comfort them with thy holy Spirit, and mercifully deliver them : suffer not thy church wholly to be destroyed, nor the remembrance of thy name to be abolished from the face of the earth, lest the enemies of thy truth triumph to the dishonouring and blaspheming of thy name. But if it is thy divine will, that the suffering Christians should die for the glory of thy name, and by their death witness unto the truth, comfort them in their sufferings, that they, considering them as coming from thy fatherly hand, may therefore, doing thy will, remain steadfast, whether in life or death ; to thy glory and to the edification of thy church, and to their salvation. We likewise beseech thee, for all those, whom thou dost afflict, with poverty, imprisonment, sickness of body, or trouble of mind ; comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives.—Give them also firm patience ; alleviate their sufferings ; and finally deliver them, that they may rejoice in thy goodness and eternally praise thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our respective callings according to thy will, and so use the gifts which we receive of thy blessing, that they may not impede, but rather further us to life eternal. Strengthen us in all temptations, that we striving in true faith, may overcome, and hereafter enjoy with Christ, life eternal.

We ask thee for all these things, as our faithful Lord, and Saviour Jesus Christ himself has taught us—OUR FATHER, &c.

Afterwards the congregation is dismissed with the usual blessing.

Receive the blessing of the Lord.

The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

Prayer before the explanation of the Catechism.

O HEAVENLY Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind, and a powerful mean unto salvation, for all those, who believe. And whereas we are not only blind by nature, but even incapable of doing any good: and also since thou wilt help none, but those, who are of a broken and contrite heart; we beseech thee to enlighten our understanding with thy holy spirit, and give us a meek heart, free from all haughtiness and carnal knowledge; that we may, hearing thy word, rightly understand it, and regulate our life accordingly: be graciously pleased to convert all those, who still stray from thy truth, that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us—OUR FATHER, &c.

A Prayer after the explanation of the Catechism.

O GRACIOUS God, and merciful Father, we give thee hearty thanks that it hath pleased thee, not only to

take us, but also our little children, into thy covenant, which thou hast not only sealed unto them, by holy baptism, but yet daily showest, when thou perfectest thy praise out of their mouths, thus to cause the wise of the world to blush: we beseech thee, increase thy grace in them, that they may always grow and increase in Christ thy Son; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of Satan may be destroyed, and the kingdom of Jesus Christ strengthened in this and other congregations, to the glory of thy holy name, and to their eternal salvation, through Jesus Christ. *Amen.*

A Prayer before Sermon in the week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confess before thy divine majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good; and that we, by our sinful life, continually transgress thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended thee, we bewail our transgressions, beseeching that thou wilt graciously pity our misery. Have compassion on us, O most bounteous Son and Father, and forgive us all our sins, for that holy passion of thy well beloved Son Jesus Christ. Grant us also the grace of thy holy Spirit, that we may, with all our hearts, study to know our own unrighteousness, and sincerely abhor ourselves; that sin may be mortified in us, and we may be raised up to a new life; that we may bring forth genuine fruits of holiness and righteousness, which through Jesus

Christ are acceptable to thee. Give us to understand thy holy word according to thy divine will, that we may learn thereby to put our whole trust in thee alone, and withdraw it from all creatures; that also our old man, with all the affections thereof, may be daily more and more crucified; and that we may offer up ourselves unto thee a living sacrifice, to the glory of thy holy name, and to the edification of our neighbours; through Jesus Christ our Lord, who hath taught and commanded us to pray—OUR FATHER, &c.

A Prayer after a Sermon in the week.

LORD God Almighty, let not thy holy name be profaned for our sins, for we have divers ways sinned against thee, since we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily stir up thine anger against us: wherefore thou dost justly punish us; but O Lord, be mindful of thy great mercy, and have compassion on us. Give us knowledge of, and repentance for our sins, and amendment of our lives; strengthen the ministers of thy church, that they may faithfully and steadfastly declare thy holy word; and the magistrates of thy holy people, that they may bear the sword with equity and prudence; preserve us from all deceit and unfaithfulness: confound all evil, and subtle counsels taken against thy word and church. O Lord, withhold not from us thy spirit and word, but grant us increase of faith; and in all trouble and adversity, patience and constancy. Assist thy church, deliver her from all affliction, derision and persecution. Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise: *verily, verily, I say unto you, whatsoever ye shall ask of*

the Father in my name, he will give it you ; and hath commanded us to pray—OUR FATHER, &c.

A Morning Prayer.

O MERCIFUL Father, we thank thee, that thou hast in faithfulness watched over us the night past, and we beseech thee to strengthen, and henceforth guide us by thy holy Spirit, that we may spend this, and all the days of our lives, in all righteousness and holiness, and that whatsoever we undertake, we may always aim at the promoting of thy glory, and expect all the success of our undertakings from thy bountiful hand alone : and to the end that we may obtain this mercy of thee, be pleased (according to thy promise) to forgive all our sins, through the holy passion and bloodshedding of our Lord and Saviour Jesus Christ, for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the preaching of thy gospel. Destroy all works of the devil. Strengthen all ministers of the gospel, and magistrates of thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that thou wilt certainly give us, whatsoever we shall ask in his name, and therefore hath commanded us to pray—OUR FATHER, &c.

An Evening Prayer.

O MERCIFUL God, eternal light, shining in darkness, thou who dispellest the night of sin, and all blindness of heart, since thou hast appointed the night for rest, and the day for labour ; we beseech thee, grant that our bodies may rest in peace and quietness, that afterwards they may be able to endure the labour they must bear. Temper our sleep, that it be not disor

derly, that we may remain spotless both in body and soul, nay, that our sleep itself may be to thy glory. Enlighten the eyes of our understanding, that we may not sleep in death; but always look for deliverance from this misery. Defend us against all assaults of the devil, and take us into thy holy protection. And although we have not passed this day, without having greatly sinned against thee, we beseech thee to hide our sins with thy mercy as thou hidest all things on earth with the darkness of the night, that we therefore may not be cast out from thy presence. Believe and comfort all those, who are afflicted or distressed in mind, body, or estate, through Jesus Christ our Lord, who hath taught us to pray—OUR FATHER, &c.

A Prayer at the opening of the Consistory.

HEAVENLY Father, eternal and merciful God, it hath pleased thee of thy infinite wisdom and goodness to gather a church to thyself out of all nations upon the face of the earth, by the preaching of thy holy gospel, and to govern the same by the service of men. Thou hast also graciously called us up to this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood.—Since we are at this present assembled in thy holy name, after the example of the apostolic churches, to consult, as our office requires, about those things which may come before us, for the welfare and edification of thy churches, for which we acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put it in practice: therefore, we beseech thee, O faithful God and Father, that thou wilt be pleased to be present with thy holy spirit, according to thy promise, in the midst of our present assembly, to guide us in all truth. Remove from us all misapprehensions and unbecoming desires of the

flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ thy Son, who with thee and the Holy Ghost, the only true God, is eternally to be praised and magnified. *Amen.*

A Prayer at the close of the Consistory.

O LORD God and heavenly Father, we heartily thank thee, that thou hast been pleased to gather a church to thyself in this part of the world, and to use our service therein, granting us the privilege, that we may freely and without hindrance preach thy holy gospel, and exercise all the duties of godliness: moreover we thank thee, that thou now hast been present with thy holy spirit in the midst of this our assembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord—We beseech thee, O faithful God and Father, that thou wilt graciously be pleased to bless our intended labour, and effectually to execute thy begun work: always gathering unto thyself a true church; and preserving the same in the pure doctrine, and in the right use of thy holy sacraments, and in a diligent exercise of discipline. On the contrary, destroy all evil and crafty councils, which are devised against thy word and church. Strengthen also all the ministers of thy church, that they may faithfully and steadfastly declare thy holy word: and the magistrates of thy people, that they may bear the sword with righteousness and discretion. Particularly we pray for those, whom thou hast been pleased to put in authority over us, both those of higher and lower dignity, and especially for the worshipful magistrates of this city. Grant that their whole government may be thus directed, that the King of all kings may rule over them, and their

fellow-citizens, and that the kingdom of the devil (which is a kingdom of scandal and reproach) may, daily, more and more be destroyed and brought to nought by them as thy servants, and that we may lead with them a quiet and peaceable life, in all godliness and honesty. Hear us, O God and Father, through Jesus Christ thy beloved Son, who with thee and the Holy Ghost, the only and true God, is eternally to be magnified and praised. *Amen.*

A Prayer at the meeting of the Deacons.

MERCIFUL God and Father, thou who hast not only said unto us, that we should always have the poor with us, but hast also commanded that they should be assisted, and for that end hast ordained the service of deacons in thy church, by whom they might be relieved. As we, who are called to the office of deacons in this congregation, are here at present met in thy name, to consult together concerning our ministry, therefore we humbly beseech thee for the sake of Jesus Christ, that thou wilt be pleased to endue us with the spirit of discretion, to the end that we may rightly discern, who are really poor, and who are not: and that we may with all cheerfulness and fidelity, distribute the alms collected by us to every one according to his necessity, not leaving the indigent members of thy beloved Son comfortless, neither giving to those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou hast made them stewards: and that we, having the means in hand to assist the indigent, may faithfully without vexation, and with a free heart, perform our office. Grant us also the talents, not only to comfort the miserable with the external gift, but also with the holy word. And since man doth not live by bread alone, but by every word that pro-

ceedeth out of thy mouth, be pleased therefore to extend thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank thee: expecting the blessed coming of thy beloved Son Jesus Christ, who became poor for our sakes, to make us rich in eternity. *Amen.*

Grace before meat.

Psalms cxlv. 15, 16.—"The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

ALMIGHTY God, thou who hast created all things, and dost still maintain and govern them by thy divine power, and didst feed thy people Israel in the wilderness, bless us thy poor servants, and sanctify these thy gifts, which we receive from thy bountiful goodness, that we may temperately and holily use them according to thy will, and thereby acknowledge that thou art our Father, and the fountain of all good. Grant also that we may at all times and above all things seek for that spiritual bread of thy word, with which our souls are fed to life eternal, which thou hast prepared for us by the holy blood of thy beloved Son Jesus Christ. *Amen.*—OUR FATHER, &c.

Also our Lord Jesus Christ admonishes us.

Luke xxi. 34, 35.—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth."

Grace after meat.

Thus speaketh the Lord, in the fifth book of Moses, *chap. viii. 10, 11.*—"When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes which I command thee this day."

O LORD God and heavenly Father, we thank thee for all thy benefits, which we without intermission receive from thy bountiful hand; we bless thy divine will, for preserving us in this mortal life, and for supplying all our wants; but especially for our regeneration unto the hope of a better life, which thou hast revealed unto us by the gospel. We beseech thee, merciful God and Father, not to suffer our hearts to be fixed on these earthly and corruptible things; but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until he appear in the clouds for our deliverance, *Amen.*—OUR FATHER, &c.

A Prayer for sick tempted persons.

O ALMIGHTY, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whose will, nothing is done in heaven, nor in earth, although we are not worthy to call upon thy name, nor to hope that thou wilt hear us, when we consider how we have hitherto employed our time; we beseech thee, that thou wilt be pleased of thy mercy to look upon us in the face of Jesus Christ, who has taken all our infirmities on him. We acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have justly merited this punishment, yea, have deserved much more. But Lord, thou knowest that we are thy people, and that

thou art our God : we have no other refuge than to thy mercy, which thou never hast withheld from any one who turned himself to thee. Therefore we beseech thee not to impute our sins unto us, but account the wisdom, righteousness and holiness of Jesus Christ, to us, that we may in him be able to stand before thee. Deliver us for his sake from these sufferings, that the wicked may not think that thou hast forsaken us. And if it is thy pleasure longer thus to try us, give us strength and patience to bear all such according to thy will, and let all turn according to thy wisdom to our profit. Rather chastise us here, than hereafter, to be lost with the world. Grant that we may die to this world, and all earthly things; and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from thy love; but draw us daily nigher and nigher unto thee, that we may enter upon the end of our calling with joy; that is, may die, rise again, and live with Christ in eternity. We also believe that thou wilt hear us through Jesus Christ, who hath taught us to pray—OUR FATHER, &c.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths.—I believe in God, &c.

Or thus :

ETERNAL merciful God and Father; the eternal salvation of the living and the everlasting life of the dying, seeing that thou hast death and life in thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befall us, nay, not a hair can fall from our head, without thy will : and since thou dost order all things for the good of thy people, we beseech thee, grant us the grace of thy holy Spirit, to teach us rightly to acknowledge our misery, and patiently to bear thy chastenings, which we have deserved ten thousand times

more severe. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we should not be condemned with the world.—O Lord, increase our faith in thine infinite mercy, that we may be more and more united to Christ, as members to their spiritual head, to whom thou wilt make us conform in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it. We submit ourselves entirely to thy holy will, whether thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life, since we belong to Christ, and therefore shall not perish. We would willingly leave this weak body in hopes of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins, and of justification through Christ, that we by that shield may overcome all the assaults of Satan. May his innocent blood wash away all the stain, and uncleanness of our sins, and his righteousness answer for our unrighteousness in thy last judgment. Arm us with faith and hope, that we may not be ashamed nor confounded by the terror of death; but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards thee; and when thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon thee. O Lord, we commit our souls into thy hands, forsake us not in our last extremity, and that only for the sake of Jesus Christ, who hath taught us to pray—OUR FATHER, &c.

THE FORM FOR THE ADMINISTRATION OF BAPTISM TO INFANTS OF BELIEVERS.

THE principal parts of the doctrine of holy baptism are these three: *First*. That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This, the dipping in, or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost*. For when we are baptised in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are free from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ; applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally

be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts: therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are, without their knowledge, partakers of the condemnation in Adam; so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children—Gen. xvii. 7, saying, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This also the apostle Peter testifieth, with these words, Acts ii. 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith; and therefore Christ also embraced them, laid his hands upon them and blessed them: Mark, chap. x.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and of his covenant. And pe-

rents are in duty bound, farther to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and to the edification of his church, let us call upon his holy name.

O ALMIGHTY and eternal God, we beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love: that they may, with a comfortable sense of thy favour, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns for ever. *Amen.*

An Exhortation to the Parents, and those who come with them to Baptism.

BELoved in the Lord Jesus Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that you are thus minded, your are to answer sincerely to these questions.

First. Whether you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea, to condemnation itself; yet that they are sanctified* in Christ, and therefore, as members of his church, ought to be baptised?

* *My children, Ezek. 16, 21. They are holy, 1 Cor. 7. 14.*

Secondly. Whether you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian church, to be the true and *perfect doctrine of salvation?

Thirdly. Whether you promise and intend to see these children, when come to the years of discretion, (whereof thou art either parent or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power? *Answer.* Yes.

Then the minister of God's word, in baptizing, shall say, N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Thanksgiving.

ALMIGHTY God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they then may acknowledge thy fatherly goodness and mercy, which thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ; and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

THE FORM

FOR THE ADMINISTRATION OF HOLY BAPTISM
TO ADULT PERSONS.

HOWEVER children of Christian parents, (although they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ: for this cause did not only John the Baptist preach (according to the command of God) the baptism of repentance, and baptised, for the remission of sin, those who confessed their sins, Mark 1, and Luke 3. But our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28, Mark 16. Adding this promise: "He that believeth and is baptised shall be saved." According to which rule, the Apostles, as appeareth from Acts 2, 10, and 16, baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now-a-days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth.—Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the Christian religion, in which you have been privately instructed by us, and of which also you have made confession before us; but that you (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church; *First*: Dost thou believe in the only

true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will ? *Answer.* Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil ; and that thou hast frequently, both in thought, word, and deed, transgressed the commandments of the Lord : and whether thou art heartily sorry for these sins ? *Answer.* Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the Virgin Mary, is given thee of God, to be thy Saviour, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ and his church ? *Answer.* Yes.

Fourthly. Dost thou assent to all the articles of the Christian religion, as they are taught here in this Christian church, according to the word of God ; and purpose steadfastly to continue in the same doctrine to the end of thy life ; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our Christian church, not only in the hearing of the word, but also in the use of the Lord's Supper ? *Answer.* Yes.

Fifthly. Hast thou taken a firm resolution always to lead a Christian life ; to forsake the world and its evil lusts, as is becoming the members of Christ and his church ; and to submit thyself to all Christian admonitions ? *Answer.* Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ. *Amen.*

THE FORM

FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy Supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 Cor. xi. 23—30.

“For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you, this do in remembrance of me. And after the same manner, also, he took the cup when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me: for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup, of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh *damnation to himself, not discerning the Lord's body.”—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

FIRST. Rightly to examine ourselves.

SECONDLY. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: consider-

* *Gr.*—*αἵμα*—*D.*—*Oordeel*—*E.* Judgment, condemnation.

ing that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God, that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly, as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to show true thankfulness to God in his whole life, and to walk uprightly before him; as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy; and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those, then, who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the Apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part of the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanterers, diviners, charmers, and those who confide in such enchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects, and mutiny, in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and

those who live in hatred and envy against their neighbours; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat, (which Christ hath ordained only for the faithful) lest their judgment and condemnation be made the heavier. But this is not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin: for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet, since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us *now also* consider, to what end the Lord hath instituted his supper, namely, that we do it in remembrance of him. Now after this manner are we to remember him by it.

First. That we are confidently persuaded in our hearts, that our Lord Jesus Christ (according to the promises made to our forefathers in the Old Testament) was sent of the Father into the world: that he

assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth; and that he hath fulfilled, for us, all obedience to the divine law and righteousness; especially, when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins; that he afterwards suffered innumerable reproaches, that we might never be confounded. That he was innocently condemned to death, that we might be acquitted at the judgment-seat of God; yea, that he suffered his blessed body to be nailed on the cross—that he might affix thereon the hand-writing of our sins; and hath also taken upon himself the curse due to us, that he might fill us with his blessings; and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, *My God, my God! why hast thou forsaken me?* That we might be accepted of God, and never be forsaken of him: and finally confirmed with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation, when he said, *It is finished.*

And, that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said, *Take, eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper, he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me: that is, as often as ye eat of this bread, and drink of this cup, you shall thereby as by a sure remembrance and pledge, be adinon-*

ished and assured of this my hearty love and faithfulness towards you ; that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you ; and as certainly feed and nourish your hungry and thirsty soul with my crucified body, and shed blood, to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin : and obtained for us the quickening spirit, that we by the same (which dwelleth in Christ as in the head, and in us as his members) might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness, and glory.

Besides, that we by the same spirit may also be united as members of one body in true brotherly love, as the holy apostle saith, *For we, being many, are one bread, and one body : for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together ; so shall be all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Saviour, who hath so exceedingly loved us : and not only show this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through his holy spirit. *Amen.*

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

O MOST merciful God and Father, we beseech thee, that thou wilt be pleased in this supper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ) to work in our hearts through the holy spirit, that we may daily more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but be in us, and we in him, and thus truly be made partakers of the new and everlasting testament, and of the covenant of grace. That we may not doubt but thou wilt for ever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary, as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity. *Amen.*—OUR FATHER, &c.

Strengthen us also by this holy supper in the Catholic undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of

God the Father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

That we may be now fed with the true heavenly bread, Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither all the articles of our faith lead us; not doubting, but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost, with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread, the Minister shall say,

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup,

The cup of blessing, which we bless, is the communion of the blood of Christ.

During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53d chapter of Isaiah, the 13, 14, 15, 16, 17, and 18th chapters of John, or the like.

After the communion, the Minister shall say,

BELOVED in the Lord, since the Lord hath now fed our souls at his table, let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus,

Bless the Lord, O my soul ; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth thine iniquities ; who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our transgressions from us.

Like as a Father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us ; much more then, being now justified in his blood, we shall be saved from wrath through him : for, if when we were enemies, we were reconciled to God by the death of his Son ; much more being reconciled, we shall be saved by his life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for ever more. *Amen.*

Let every one say with an attentive heart,

O! ALMIGHTY, merciful God and Father, we render thee most humble and hearty thanks, that thou hast of thy infinite mercy, given us thine only begotten Son, for a mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou givest us lively faith, whereby we are made parta-

kers of such thy benefits—thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same. Grant, we beseech thee, O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and saving fellowship with him, through Jesus Christ thy Son, in whose name we conclude our prayers, saying—OUR FATHER, &c.

THE FORM OF EXCOMMUNICATION.

BELoved in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow member N. to the end that he, by your Christian admonition, and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil, (by whom he is held captive) and recovered by the will of the Lord. But we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who hath in the least given us to understand that he, by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many) is come to any remorse for his sins, or hath shown the least token of true repentance; since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shown him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy: wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore we, the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by these, do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spi-

ritual blessings and benefits, which God promiseth to; and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as a heathen man and a publican, according to the command of Christ, Mat. 18, who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you, beloved Christians, to keep no company with him, that he may be ashamed; yet count him not as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, *if he thinketh he standeth, lest he fall*: but having true fellowship with the Father and his Son Jesus Christ, together with all faithful Christians, remain steadfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother has begun to fall, and by degrees is come to ruin: observe, therefore, how subtle Satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation: guard, then, against the least beginnings of evil, "and laying aside," according to the exhortation of the apostle, "every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you enter into temptation. To-day, if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling;" and every one repent of his sins, lest our God humble us again, and that we be obliged to bewail some one of you; but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his holy name with confession of our sins, saying,

O! RIGHTEOUS God and merciful Father, we bewail our sins before thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow member: yea, we all deserve, shouldst thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from thy presence.—But, O Lord, thou art merciful unto us for Christ's sake, forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them; that we may, fearing thy judgments which thou executest, against the stiff-necked, endeavour to please thee: grant us to avoid all pollution of the world, and those who are cut off from the communion of the church, that we may not make ourselves partakers of their sins: and that he, who is excommunicated, may become ashamed of his sins: and since thou desirest not the death of a sinner, but that he

may repent and live, and the bosom of thy church is always open for those, who turn away from their wickedness: we therefore humbly beseech thee, to kindle in our hearts a pious zeal, that we may labour, with good Christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those, who, through unbelief or dissoluteness of life, go astray.

Give thy blessing to our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn: and that thy holy name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray—OUR FATHER, &c.

THE FORM

OF RE-ADMITTING EXCOMMUNICATED PERSONS INTO THE CHURCH OF CHRIST.

BELoved in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ: we cannot now conceal from you, that he, by the above-mentioned remedy, as also by the means of good admonition and your Christian prayers, is come so far, that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then, by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand thereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication, the next time when by the grace of God we celebrate the supper of the Lord, and receive him again into the communion of the church; except any one of you, in the mean time, shall show just cause why this ought not to be done, of which you must give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy shown this poor sinner, beseeching him to perfect his work in him to his eternal salvation. *Amen.*

Afterwards, if no impediment be alleged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner:

BELoved Christians, we have the last time informed you of the repentance of our fellow member N. to the end that he might with your fore-knowledge be again received into the church of Christ: and whereas no one has alleged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, Mat. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners, declareth immediately thereupon, *that whatsoever his ministers shall loose on earth, shall be loosed in heaven*; whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation. Therefore, since God declares in his word, that he takes no pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent: accordingly the Apostle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being reproved by many, he was come to the knowledge of his sins: to the end that he should not be swallowed up with over-much sorrow. 2 Cor. 2.

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner according to the word of God, is counted sure and firm by the Lord; therefore, no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith, John, chap. 20, *Whose soever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I ask thee, N. whether thou dost declare here with all thine heart before God and his church, that thou art sincerely sorry for the sin and stubbornness, for which thou hast been justly cut off from the church? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake, and that thou therefore art desirous to be re-admitted into the church of Christ, promising henceforth to live in all godliness according to the command of the Lord?

Answer. Yes, verily.

Then the Minister shall further say,

We, then, here assembled in the name and authority of the Lord Jesus Christ, declare thee, N. to be absolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his church: may the eternal God preserve thee therein, to the end, through his only begotten Son, Jesus Christ. *Amen.*

Be therefore assured in thy heart, my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtlety of Satan, and the wickedness of the world, to the end that thou mayest

not fall again into sin: love Christ, for many sins are forgiven thee.

And you, beloved Christians, receive this your brother with hearty affection; be glad that he was dead and is alive again, he was lost and is found; rejoice with the angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow-citizen with the saints, and of the household of God. And whereas we can have no good of ourselves, let us, praising and magnifying the Lord Almighty, implore his mercy, saying,

GRACIOUS God and Father, we thank thee, through Jesus Christ, that thou hast been pleased to give this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, show him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may, by his conversion, edify many. Grant also that he may steadfastly walk in thy ways, to the end; and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we, counting him for our brother and co heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer—OUR FATHER, &c.

THE FORM

FOR ORDAINING THE MINISTERS OF GOD'S WORD.

The sermon and the usual prayers being finished, the Minister shall thus speak to the congregation.

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N. here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alleged any thing lawful against his person, we shall therefore at present, in the name of the Lord, proceed to his ordination; for which purpose, you N. and all those who are here present shall

first attend to a short declaration taken from the word of God, touching the institution and the office of pastors and ministers of God's word; where, in the first place you are to observe, that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth by a particular mark of his favour use the ministry of men therein.

Therefore, Paul saith, that the Lord *Jesus Christ hath given some apostles, and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Here we see that the holy Apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect, and rule the flock committed to his charge; so it is with regard to these spiritual shepherds, who are set over the church which God calleth unto salvation, and counts as sheep of his pasture. The pasture, with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and the apostles; and apply the same as well in general as in particular, to the edification of the hearers; instructing, admonishing, comforting, and reproofing, according to every one's need; preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the Holy Scriptures, all schisms and heresies which are repug-

nant to the pure doctrine. All this is therefore Paul fied to us in holy writ, for the Apostle Paul *he had these labour in the word*; and elsewhere he *teach* that this must be done *according to the measure, rule of faith*; he writes also, that a pastor must *hold fast and rightly divide the faithful and sincere word which is according to the doctrine*: likewise, *he that prophesieth* (that is, preacheth God's word) *speaketh unto men to edification, and exhortation and comfort*: in another place he proposes himself as a pattern to pastors, *declaring that he hath publicly, and from house to house taught and testified repentance towards God, and faith towards our Lord Jesus Christ*: but particularly we have a clear description of the office, and ministers of God's word, 2 Corinth. chap. v. 18, 19, and 20th verses, where the apostle thus speaketh, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us, (namely to the apostles and pastors) the ministry of reconciliation; to wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Concerning the refutation of false doctrine, the same apostle saith, Tit. i. 9. "That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to exhort and convince the gainsayers.

Secondly. It is the office of the ministers, publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apostles say, *we will give ourselves continually to prayer, and to the ministry of the word*, is common to these pastors with the apostles; to which St. Paul, alluding, thus speaketh to Timothy; "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving

first attend to
of God, with
tutors and
ple of
sleazy night
with, that
schell
113

you, then
was betrayed, &c.

all men; for kings, and for
," &c. 1 Tim. ii. 1 and 2.
ce is to administer the sacra-
d hath instituted as seals of his
t from the command given by
es, and in them to all pastors, *bap-
me of the Father, and of the Son,
Ghost.* Likewise, *for I have re-
d that which also I delivered unto
rd Jesus the same night in which he*

Finally, it is the duty of the ministers of the word, to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained: for Christ having spoke of the Christian discipline, says to his apostles, *whatsoever ye shall bind on earth, shall be bound in heaven.* And Paul will have the ministers know how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called, *stewards of God and bishops*, that is, overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency; and also to open and shut, with the keys of the kingdom of heaven committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, so great things are effected by it; yea, how highly necessary it is for man's salvation, which is also the reason why the Lord will have such an office always to remain: for Christ said when he sent forth his apostles to officiate in this holy function, *Lo, I am always with you, even unto the end of the world;* where we see his pleasure is, that this holy office (for the persons to whom he here speaketh could not live to the end of the world) should

always be maintained on earth. And therefore Paul exhorteth Timothy, *To commit that which he had heard of him, to faithful men, who are able to teach others; as he also, having ordained Titus minister, further commanded him, to ordain elders in every city.* Tit. 1. 5.

Forasmuch therefore as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the word, and having sufficiently spoke of the office of such persons, therefore you N. shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that you are inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart that thou art lawfully called of God's church, and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the Old and New Testament to be the only word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thy office according to the same doctrine as above described, and to adorn it with a godly life; also, to submit thyself, in case thou shouldst become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the minister, who did demand those questions of him, and other ministers who are present, shall lay their hands on his head, and say,*

God our heavenly Father, who hath called thee to this holy ministry, enlighten thee with his Holy Spirit,

* This ceremony shall not be used in ordaining those who have before been in the ministry.

strengthen thee with his hand, and so govern thee in thy ministry, that thou mayest decently and fruitfully walk therein, to the glory of his name, and the propagation of the kingdom of his Son Jesus Christ. *Amen.*

Then the Minister shall, from the pulpit, exhort the ordained Minister, and the congregation, in the following manner :

“TAKE heed, therefore, beloved brother, and fellow-servant in Christ, unto yourself and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood : love Christ, and feed his sheep, taking the oversight of them not by constraint, but willingly : not for filthy lucre, but of a ready mind, neither as being lord over God’s heritage, but as an example to the flock.—Be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them, that thy profiting may appear to all : take heed to thy doctrine, and continue steadfast therein. Bear patiently all sufferings, and oppressions, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away.”

“And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, ‘and hold such in reputation.’ Remember that God himself through him speaketh unto you and beseecheth you. Receive the word, which he, according to the scripture, shall preach unto you, ‘not as the word of man, but (as it is in truth) the word of God.’ Let the feet of those that preach the gospel of peace, and bring glad tidings of good things, be beautiful and pleasant,

unto you. Obey them that have the rule over you, and, submit yourselves ; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. If you do these things, it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching, believing in Christ, shall through Christ inherit life eternal."

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving :

MERCIFUL Father, we thank thee that it pleaseth thee, by the ministry of men, to gather a church to thyself unto life eternal, from amongst the lost children of men : we bless thee for so graciously providing the church in this place with a faithful minister, we beseech thee to qualify him daily more and more by the holy spirit, for the ministry to which thou hast ordained and called him : enlighten his understanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valour, to rule the people aright over which he is set, and to preserve them in Christian peace, to the end that thy church under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy spirit, he may remain steadfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister ; that they may acknowledge him to be sent of thee ; that they may receive his doctrine with all reverence, and submit themselves to his exhortations. To the end that they may, by

his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray — OUR FATHER, &c.

THE FORM

FOR ORDAINING ELDERS AND DEACONS.

When ordained at the same time. But if they are ordained separately, this form shall be used as occasion requires.

BELoved Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had ought to allege, why they should not be ordained in their respective offices; and whereas no one hath appeared before us, who hath alleged any thing lawful against them, we shall therefore at present, in the name of the Lord, proceed to their ordination.

But first, you, who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the office of elders and deacons: of the elders is to be observed, that the word elder or eldest (which is taken out of the Old Testament, and signifieth a person who is placed in an honourable office of government over others) is applied to two sorts of persons who administer in the church of Jesus Christ: for the apostle saith, "the elders that rule well, shall be counted worthy of double honour, especially they who labour in the word and doctrine." Hence it is evident that there were two sorts of elders in the apostolic church, the former whereof did labour in the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who

preached the gospel and administered the sacraments ; but the others, who did not labour in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church, and ruled the same with the ministers of the word : for Paul, Rom. chap. 12, having spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying : " he that ruleth, let him do it with diligence : " likewise, in another place, he counts government among the gifts and offices which God hath instituted in the church : 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone : notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church, to the end, that thereby all tyranny and lording may be kept out of the church of God, which may sooner creep in, when the government is placed in the hands of one alone, or of a very few. And thus the ministers of the word, together with the elders, form a body or assembly, being as a council of the church, representing the whole church ; to which Christ alludes when he saith, " Tell the church "—which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church, out of which they are chosen.

Therefore in the first place, the office of the elders is, together with the ministers of the word, to take the oversight of the church, which is committed to them, and diligently to look, whether every one properly deports himself in his confession and conversation : to admonish those, who behave themselves dis-

orderly, and to prevent, as much as possible, the sacraments from being profaned; also to act (according to the Christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church, as doth not only appear from the above-mentioned saying of Christ, but also from many other places of holy writ, as 1 Cor. chap. 5, and 2 Cor. chap. 2, that these things are not alone entrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things *shall be done decently and in order*, amongst Christians, and that no other persons ought to serve in the church of Christ, but those who are lawfully called, according to the Christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences, which relate to the welfare and good order of the church, to be assistant with their good counsel and advice, to the ministers of the word, yea, also to serve all Christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things may be directed to the edification of the church; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves, which might come into the sheep-fold of Christ: for the performance of which the elders are in duty bound diligently to search the word of God, and continually to be meditating on the mysteries of faith.

Concerning the Deacons; of the origin and institution of their office we may read, Acts 6, where we find that the apostles themselves did in the beginning serve the poor, "At whose feet was brought the price of the things that were sold: and distribution was made unto every man according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily

ministration," men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles *might continually give themselves to prayer, and to the ministry of the word.* And this has been continued from that time forward in the church, as appears from Rom. 12., where the apostle, speaking of this office, saith, "he that giveth, let him do it with simplicity." And 1 Cor. 12. 28, speaking of helps, he means those, who are appointed in the church to help and assist the poor and indigent in time of need; from which passages we may easily gather, what the deacon's office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmost endeavours, that many good means may be procured for the relief of the poor.

The second part of their office consists in distribution, wherein are not only required discretion and prudence, to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection; as the apostle requires, Rom. chap. 12; and 2 Cor. chap. 9. For which end it is very beneficial, that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren, N. N. that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and consequently of God himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the Old

and New Testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeably to said doctrine, faithfully, according to your ability, to discharge your respective offices, as they are here described? ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the church?—Upon which they shall answer, *Yes.*

Then the Minister shall say,

The Almighty God and Father, replenish you all with his grace, that ye may faithfully and fruitfully discharge your respective offices. *Amen.*

The Minister shall further exhort them, and the whole congregation, in the following manner:

Therefore, ye elders, be diligent in the government of the church, which is committed to you, and the ministers of the word. Be also, as watchmen over the house and city of God, faithful to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the church of God. And, ye deacons, be diligent in collecting the alms, prudent and cheerful in the distribution of the same: assist the oppressed, provide for the true widows and orphans, show liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices, and *hold the mystery of the faith in a pure conscience*, being good examples unto all the people. In so doing you will *purchase to yourselves a good degree, and great boldness in the faith which is in Christ Jesus,*

and hereafter enter into the joy of our Lord. On the other hand, beloved Christians, receive these men as the servants of God: count the elders that rule well worthy of double honour, give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And, ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them, and avoid murmuring: follow Christ, for the food of your souls, but not for bread. *Let him that hath stolen* (or who hath been burthensome to his neighbours) *steal no more: but rather let him labour, working with his hands the things which are good, that he may give to him that needeth.* Each of you, doing these things in your respective callings, shall receive of the Lord, *the reward of righteousness.* But since we are unable of ourselves, let us call upon the name of the Lord, saying,

O LORD God and heavenly Father, we thank thee that it hath pleased thee, for the better edification of thy church, to ordain in it, besides the ministers of the word, rulers and assistants, by whom thy church may be preserved in peace and prosperity, and the indigent assisted; and that thou hast at present granted us in this place, men, who are of good testimony, and we hope endowed with thy spirit. We beseech thee, replenish them more and more with such gifts, as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may, in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheepfold of thy beloved Son; and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving, and liberally and prudently distributing of the alms to the poor, and in comforting them

with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honour for their works' sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

THE FORM
FOR THE CONFIRMATION OF MARRIAGE
BEFORE THE CHURCH.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N. *who desire to have your marriage bond publicly confirmed, here in the name of God, before this church,* may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the word of God how honourable the marriage state is, and that it is an institution of God, which is pleasing to him. *Wherefore he also will (as he hath promised) bless and assist the married persons, and on the contrary, judge and punish whoremongers and adulterers.*

In the first place you are to know, that God our Father, *after he had created heaven and earth, and all that in them is,* made man in his own image and likeness, *that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air.* And after he had created man, he said.

"It is not good that man should be alone, I will make him an help meet for him." And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his Father, and his Mother, and shall cleave unto his wife, and they two shall be one flesh. Therefore ye are not to doubt but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to be his wife; witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honour it with his presence, gifts and miracles in Cana of Galilee, to show thereby that this holy state ought to be kept honourably by all, and that he will aid and protect married persons, even when they are least deserving it. But that you may live godly in this state, you must know the reasons wherefore God hath instituted the same. The first reason is, that each faithfully assist the other, in all things that belong to this life, and a better.

Secondly. That they bring up the children which the Lord shall give them, in the true knowledge and fear of God, to his glory, and their salvation.

Thirdly. That each of them, avoiding all uncleanness and evil lusts, may live with a good and quiet conscience.

For, to avoid fornication, let every man have his own wife, and every woman her own husband; inasmuch that all who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents or guardians and

friends ; so that the temple of God, which is our body may not be defiled ; for whosoever defileth the temple of God, him shall God destroy.

Next you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You, who are the bridegroom, must know, that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion ; instructing, comforting, protecting her, as the head rules the body ; yea, as Christ is the head, wisdom, consolation, and assistance to his church. Besides, you are to love your wife as your own body, as Christ hath loved his Church : you shall not be bitter against her, but dwell with her as a man of understanding, giving honour to the wife, as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered ; *and since it is God's command, "that the man shall eat his bread in the sweat of his face," therefore you are to labour diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.*

In like manner, must you, who are the bride, know how you are to carry yourself towards your husband, according to the word of God : you are to love your lawful husband, to honour and fear him, as also to be obedient unto him in all lawful things, as to your Lord, "as the body is obedient to the head, and the Church to Christ. You shall not exercise any dominion over your husband, but be silent : for Adam was first created, and then Eve, to be an help to Adam : " and after the fall, God said to Eve, and in her to all women, "your will shall be subject to your husband ; " *[you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God, and were subject*

to their husbands ; " as Sarah was obedient to Abraham, calling him her lord : " you shall also be an help to your husband in all good and lawful things, looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.]

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein : are you willing thus to behave yourselves in this holy state, *as you here do confess before this Christian assembly*, and desirous that you be confirmed in the same.

Answer. Yes.

Whereupon the Minister shall say,

I take you all, who are met here to witness, that there is brought no lawful impediment.

Further to the married persons,

Since ~~then~~ *it is fit that you be furthered in this your work*, the Lord God confirm your purpose, which he hath given you ; and your beginning be in the name of the Lord, who made heaven and earth.

Hereupon they shall join hands together, and the Minister speak first to the bridegroom.

N. Do you acknowledge here before God, *and this his holy church*, that you have taken, and do take to your lawful wife, N. here present, promising her never to forsake her ; to love her faithfully, to maintain her, as a faithful and pious husband is bound to do to his lawful wife ; that you will live holily with her ; keeping faith and truth to her in all things according to the holy gospel ? *Answer.* Yes.

Afterwards to the bride.

N. Do you acknowledge here before God, *and this his holy church*, that you have taken, and do take to

your lawful husband, N. here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel? *Answer.* Yes.

Then the Minister shall say,

The Father of all mercies, who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. *Amen.*

Hear now from the gospel, how firm the bond of marriage is, as described, Matthew, chap. xix. verses 3, 4, 5, 6, 7, 8, 9.

"The Pharisees came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife?" &c.

Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein, with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation. Amen

PRAYER.

Hearken now to the promise of God, from Psalm 128.—Blessed is, &c.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness. Amen.

FOR THE CONSOLATION OF SICK AND DYING BELIEVERS.

The following texts of Scripture suggest instruction and comfort.

I. Sin and death.—Psalm 51. 6.—Rom. 5. 12.—Gen. 3. 17. 19.—Psalm 89. 48.—Eccles. 9. 5.—Heb. 13. 14.—Heb. 9. 27.—2 Sam. 14. 14.—Job 9. 25.—Psalm 39. 4, 5, 6, 7.—Eccles. 12. 7.—James 4. 14.—1 Pet. 1. 24.—Eccles. 3. 1, 2.—Job 14. 5.—Acts 17. 26.—Job 7. 6.—Job 9. 25.—Heb. 11. 13.—Psalm 90. 10.—2 Pet. 3. 8.—Ephes. 2. 3.—Titus 1. 16.—Psalm 14. 1.—Rom. 7. 19.—Psalm 51. 7, 8.

II. Justification for the righteousness of Christ imputed to us who believe on him.—Rom. 3. 24, 28, 30.—Acts 10. 43.—Phil. 3. 8.—Psalm 32. 1, 2.—Rom. 5. 1.—Rom. 8. 1, 3, 30, 35.—Isa. 1. 18.—Tit. 2. 14.—James 2. 18.—Gal. 3. 13.—Acts 13. 38, 39.—Heb. 11. 6.—Heb. 2. 17.—Rom. 3. 28.—Rom. 4. 24, 25.—Rom. 5. 17, 18, 19.—Jer. 23. 6.—2 Cor. 5. 21.

III. Death desirable to a believer.—2 Cor. 5. 1—8.—Rom. 7. 24.—Rom. 8. 22.—1 Cor. 13. 12.—Isa. 64. 4.—1 Cor. 2. 9.—Psalm 84. 10.—Psalm 34. 1, 4.—Psalm 36. 8.—John 14. 2, 3.—Rev. 21. 23.—Phil. 1. 21—23.—John 12. 26.—John 5. 24.—Luke 23. 42, 43.—Eccles. 12. 7.—Phil. 3. 20, 21.—1 Pet. 5. 10.—Rom. 8. 17, 18.—2 Cor. 5. 17.—Psalm 30. 5.—1 Pet. 4. 13.—Heb. 13. 12.—1 Pet. 2, 21.—James 1. 2.—Rom. 5. 3, 4, 5.—James 5. 8, 11.—Heb. 2. 9.—Mat. 10. 22.—2 Tim. 4. 7, 8.—James 1. 12.

IV. Watch and pray.—1 Pet. 4. 7.—Luke 12. 35—43.—Mat. 25. 13.—Mark 13. 33.—2 Pet. 3. 10.—Luke 21. 34, 36.—Mat. 5. 8.—Mat. 15. 9.—Gal. 5. 22.—John 3. 3.—Mark 10. 14, 15.—Rom. 8. 7.

V. Resurrection and glory.—1 Cor. 15. 16.—Ezek. 37. 5.—Job 19. 25, 26.—John 5. 25, 29.—1 Thess. 4. 13, 17.—2 Cor. 5. 10.—John 11. 25, 26.—John 14. 19.—John 17. 24.—Rev. 3. 21.—Rev. 7. 14—17.—1 Cor. 15. 49—57.—Acts 7. 59.—Rev. 22. 20.

CONFESSION OF FAITH,

COMPOSED IN THE COUNCIL OF NICE, IN THE
YEAR OF OUR LORD, 325.

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father, before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were

made : who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he arose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again, with glory, to judge both the quick and the dead ; whose kingdom shall have no end. And in the Holy Ghost, who spake by the prophets. And one holy Catholic and Apostolic church. We acknowledge one baptism for the remission of sins ; we look for the resurrection of the dead, and the life of the world to come. *Amen.*

THE CREED OF ATHANASIUS,

WRITTEN IN THE YEAR OF OUR LORD, 333.

1. WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.—2. Which faith, except one do keep whole and undefiled, without doubt he shall perish everlastingly.—3. The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.—4. Neither confounding the Persons nor dividing the Substance.—5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.—6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one ; the Glory equal, and the Majesty co-eternal.—7. Such as the Father is, such is the Son, and such is the Holy Ghost.—8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.—9. The Father incomprehensible, and the Son incomprehensible, and the Holy Ghost incomprehensible.—10. The Father eternal, the Son eternal, and the Holy Ghost eternal.—11. And yet there are not three eternals : but one eternal.—12. As also there are not three incomprehensibles, nor three Uncreated, but one Uncreated, and one incomprehensible.—13. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.—14. And yet there are not three Almighties, but one Almighty.—15. So the Father is God, the Son is God, and the Holy Ghost is God.—16. And yet there are not three Gods, but one God.—17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.—18. And yet there are not three Lords, but one Lord.—19. For, as we are compelled by the Christian Truth to acknowledge each person by himself to be God and Lord.—20. So we are forbidden by the Catholic Faith, to say, there be three Gods, or three Lords.—21. The Father is made of none, neither created nor begotten.—22. The Son is of the Father alone, not made, nor created, but begotten.—23. The

Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.—24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.—25. And in this Trinity, there is not First nor Last, nor greater nor less.—26. But the whole three persons are co-eternal together, and co-equal.—27. So that in all things, as it is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.—28. He therefore that will be saved, must thus think of the Trinity.—29. Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.—30. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.—31. God of the Substance of the Father, begotten before the world; and Man of the Substance of his Mother, born in time.—32. Perfect God and perfect man, having a reasonable Soul and a human Body.—33. Equal to the Father, according to his Godhead; and inferior to the Father as to his Manhood.—34. Who, although he be God and Man, yet he is not two but one Christ.—35. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God.—36. He is not one by mixture of Substance, but by unity of Person.—37. For the reasonable Soul and Flesh is one Man: so God and Man is one Christ.—38. Who suffered for our salvation, descended into hell, rose again the third Day from the Dead.—39. He ascended into Heaven, sits at the right hand of God, the Father Almighty.—40. From whence he shall come to judge the Quick and the Dead.—41. At whose coming, all Men shall rise again with their Bodies.—42. And shall give account for their own Works.—43. And they that have done Good, shall go into Life everlasting, and they that have done Evil, into everlasting fire.—44. This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

THE END.

